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The American Friend

Old Series
Vol. LII No. 22

NOVEMBER 15, 1945

New Series
Vol.XXXIII No. 22

East Main Street Meetinghouse in Richmond, Indiana, Where the Meetings Were Held.

Review of Five Years Meeting Sessions

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For Nov. 25 — Christians in the Community

(John 17:20-23. Acts 15:22-29.)

THE CHRISTIAN COMMUNITY

In this series of lessons on applied Christianity, we come to a consideration of probably the greatest test to which Christianity is submitted. That is its power to produce real community. It cannot be doubted that Jesus believed he was giving to the world a universal concept that would eventually draw all men into one community of sympathetic spirits.

In the so-called high-priestly prayer of Jesus, he lifts this conception of world brotherhood to the level of his oneness with his father. Very specifically he says that he does not pray for them alone but for all those who believe on him as the way. It is interesting to notice that he was to be the hub of the wheel. It was not to be some creed, statement of faith, or some form or ritual which was to unite them, but a living personality. The spirit of Christ has always been an integrating influence wherever it has had acceptance.

In his recent book, *The Anatomy of Peace*, Emery Reves brings a very strong indictment against Christianity as it has been practiced. He says, "It cannot be denied that Christianity has failed to penetrate the soul of man, to take root in human character. It has succeeded only in creating a fragile veneer of ethical conduct, a thin crust of civilization which has been blasted away and blown to pieces by the volcanic social eruptions of the Twentieth Century....The failure of Christianity as a civilizing force of society is an incalculable tragedy."

After having pointed out the failure of religion in the chapter with that caption, he concluded the chapter by saying: "Human society can be saved only by universalism. Unless the Christian churches return to this central doctrine of their religion and make it the central doctrine of their practice they will vanish before the irresistible power of a new religion of universalism."

What Emery Reves is saying was all implied in the teaching of Jesus. Any religion whose first loyalty is anything less than God and all mankind is doomed to failure. The only religion sufficient for this day must cut across every line of color, race or nation. A loyalty which sends good Lutheran boys from one nation to bomb and destroy good Lutherans of another nation will never solve our international problems. There is something terribly amiss in our thinking when good boys, many of them from our American Christian churches, are sent to destroy five hundred Evangelical churches in Japan. What must the Japanese Christians be thinking as they start rebuilding one hundred and fifty-seven Protestant churches in Tokyo alone (only nine being left which are fit for worship). How a loving Heavenly Father must suffer as his compassion reaches out to all men as he desires them to be brought into the family of God.

What can we do about the problem? We can start in our families, our churches, our neighborhoods to build these genuine Christian communities. Communities where cooperation, persuasion, and love are the ruling forces instead of coercion, strife, and competition.

Questions:

Can a Christian institution be exclusive in its membership?

Can a movement be kept pure by organization?

If one can work by the side of a heretic six days of the week, is it less Christian to belong to the same church?

P. M. T.

For December 2—The Christian and his Economic Relations

(Deuteronomy 8:17-18.)

(Luke 12:13-21.)

THE GRACE OF SHARING

In our lesson today we are admonished to apply the Christian spirit in our relation to things. There is no relation to which a person is exposed which occupies more of his time and interest than his relation to material goods. God is too often forgotten and people are pushed aside but things—clothing, food, shelter, real estate, money—how they claim our time and interest. Riches are spoken of as evil and still most people are hell bent on getting all the money they can. Men who would "soak the rich" have more trouble with the good wife over the matter of money than any other one thing.

So much material has been gleaned from the Scriptures which show the evils attending the love of money that it might be profitable to point to a few instances where money and property became a great blessing when it was used by generous souls to the credit of the individual and the glory of God.

Elisha was the prophet in Israel. It seems that he was something of a "circuit rider." Shunem was on his itinerary. There was a woman who noticed he regularly passed that way, so she first gave him something to eat. Then, as so often is the case, she found such joy in sharing that she wanted to do more, so she suggested to her husband that they build a room for this good man that he might have a place to rest when he came that way. Well, that in itself seemed to be a very little thing, but from that day to this, literally thousands of "prophet's chambers" have been provided by generous families for the weary travelers who have been called to a service of love "in other parts."

Then there is the story of the Good Samaritan who not only shared his sympathy and his donkey, but who went down into his jeans and paid the hotel bill for the unfortunate man who had been robbed and beaten. A very little thing you say? Yes, in itself a little act of sharing, but who knows how many millions of dollars have been given to erect and maintain hospitals by men who have been inspired by this one unselfish Samaritan.

Many times has the story of Dives, who lifted up his eyes being in torment because he failed to share with Lazarus, been told to put the fear of God in the heart of some old miser, but I should guess he went right on being a miser. What the cold winter blast of criticism and condemnation cannot do in removing the old miser's coat of greed and covetousness, the warm sunshine of the story of the widow's mite has accomplished. Someone has said that the widow's mite was the greatest gift of all time since it was the inspiration of a continuous offering that has been made from that time to this. While it was the least she could put into the Lord's treasury, it is well to remember that it was of her very living. Those who give only from their surplus can never know the joy of real sharing. While it is true that many men — too many men — have fed their pride and lust for power by accumulating wealth, it is good to know that there are thousands who are working out profit-sharing plans in their industries and who are seeking to find the way to be faithful stewards of God.

Questions:

Is a Christian's attitude toward things necessarily any different from that of a non-Christian?

Can frugality and generosity abide in the same house?

Which is the more important, how we make our money or how we spend it?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Open the Gates to the Love of God

Our Essential Task

THE sessions of the Five Years Meeting for 1945 are now history, but the essence of those seven days will continue to be contemporary and vital in our lives. We may soon forget the words and even many of the business transactions, but the expansion and deepening which they brought have changed all of us in some measure, permanently. The record of the spirit can be caught only in lives.

During the sermon by Rufus Jones on Sunday morning we caught a story reference which seemed to center the entire responsibility of Friends and of all Christians in our present desperate world. In one of the sad moments of his life, the loss of his son, Rufus Jones witnessed a little girl barred from her mother by a closed gate. In answer to her cries the mother came and opened the gate—to her presence and to her love. "Then" said Rufus Jones, "I knew there was love on the other side of my gate."

Our Closed Gates

That is a picture of our present society. The love of God has placed an abundant earth at our disposal. It does not rightly belong to white men, black men, Americans, Japanese, or Germans. It belongs to human beings. But for many of these people, the gates to economic well-being have been closed. They are locked by the selfishness of the privileged groups who, in turn, are probably no different in attitude than the under-privileged. Outside these closed gates stand people who are hungry and poor, looking through cold steel bars at the abundance of "favored" peoples.

Other gates of prejudice have been slammed by one race against another. This foolish behavior characterizes great areas of the earth today. Jim Crow is becoming a world figure, swaggering through the earth. White men have sought their own elevation by supressing men of color, and these in turn have done the same by excluding others of yet a different color. We have created the badges and symbols of inferiority in the form of squalid homes, and servant apparel in order that we might see someone below us. Then we have further fortified our ego by giving them racial nicknames. Not knowing this trick which our minds play on us, our attitude is peculiarly subtle and difficult to treat. We have slammed the gates against opportunity for others.

This search for privilege at the expense of other people has created the narrow, bigoted nationalism which we have often glorified with the word "patriotism." The atomic bomb is giving us a cruel lesson in the futility of such a concept. There has been plenty of evidence against it throughout history, but it seems to take a threat of practical self-destruction to drive us nearer to our neighbors. The stern *necessity* of neighborliness faces us, but our attitudes tend to remain adamant—unyielding. We still look upon world problems often with township minds.

Our Mutual Loss

All of these gates are not shutting out our neighbors alone, they are bringing slow death to *us*. It is doubtful which is the most pitiable in the sight of God, they who have and hold privilege, imagining that it is *really* theirs, or those who seek expanded opportunities which they cannot reach. God is not on our side of the gate alone, he may be more truly with those whom we unwittingly oppress. To open the gates is to let God in—for all of us.

All over the world, yet next door to us, these gates are closed. Friends of the Five Years Meeting and Friends everywhere should go about opening closed gates. We can't smash the walls suddenly, for the "cure" might be worse than the disease. The methods of peace must be consistent with the peaceful ends we seek. But we can open gates—help men to help one another and find fellowship in mutual self-giving.

Jesus' picture of the last judgment brings a severe measurement to our lives. If we really know the meaning of our present days, we know that we are standing at the judgment bar of God. The old patterns of economics, race, class, and nationalism are being given a test which they cannot pass. The convulsions of war, riots, strikes, etc., etc., are the symbols of an age that is dying. In a new and better age we shall not ask about the rights of Americans, Japanese, Negroes, labor, capital but about *human* rights in the "one world" that has moved nearer to one humanity.

We quote again the words of George Matheson,

printed on the program for our sessions. "In the culture of the past, Thou, Christ, art the only modern. None felt with Thee the sympathy for man as man. They felt for man as Greek, as Jew, as Roman, but not as man—not as hopeless, friendless, homeless, landless, healthless. Thou hast gone down beneath all qualities, beneath beauty and virtue and fame. Thou has broken the barriers of caste: Thou hast reached the last motive for charity—the right of hunger to bread. O Son of Man, Thou has been before us. Thou hast outrun our philanthropy: Thou hast anticipated our benevolence....Thou hast asserted the sacredness of human life; Thou hast outstripped both Peter and John in the race to the ancient sepulchres of humanity; at the end of all our progress we have met Thee."

Jesus Christ is both our embarrassment and our salvation. If we could only get rid of him, crucify, or someway dispose of him and his words, then our sins would not look so ugly. We should feel more comfortable. But when the eternal, inner witness tells us that he was right, crucifixion will not destroy him. He will come forth in a new resurrection, for his way, his message and his life are the only victory earth can have. It is a case of the "Kingdom" or chaos.

These tremendous issues are great. They stretch in broad lines around our planet. What can we as persons do about it. Finally we discover that the gospel of Christ is a *personal* gospel, with social application as a requisite. The gate nearest us is the one that locks God and our neighbor (and they must enter together or not at all) from our own hearts.

A Quaker Problem

There is a subtle danger which Friends face in finding our responsibility. We may unwittingly assume that God is peculiarly concerned for us, especially using our ways and methods apart from other Christian groups. George Fox did not have the handicap of being a "Quaker." He had found life at its source and we must do the same. There is something slightly Jim Crowish in assigning ourselves a place of special importance in saving the world. We too have often pinned on ourselves the prized badges of peculiarity that have no basis in spiritual reality.

During the sessions one of our English Friends called us back to the elementals of religion and life, and away from the trimmings and paraphernalia of traditions. As she spoke we could see that a mother with a hungry family on her hands in Europe does not have a Quaker problem, but a life problem facing her. If, as Rufus Jones rightly said, Quakerism is not fundamentally a sect but a movement, then it is a movement of life, not primarily of Quaker traditions. Now is the time to examine anew our motives, and our relation to Christ and his church. Whatever value the Quaker group of Christians can have will lie not in treasured peculiarities but in "the life."

There is only one way to have such rebirth of spirit again and again, and that is through worship. In the impartial light of Christ we can find our way. Open the gates to him!

O Give thanks unto the Lord, for he is good.

AS Thanksgiving Day comes again, to what shall our minds turn with special gratitude? We might give thanks for the end of the war, but that is not so easy when we remember that God did not intervene for the winning side. It was the superiority in numbers of men and munitions that determined the outcome. While we are *glad* that the war is over, we do not see clearly how to fit it into a logical kind of *thanksgiving*.

We are glad to see the men returning home. We probably cannot restrain a prayer of thanksgiving for that, yet how are we to remember those who lie buried in other lands. Did God give less care to them? With all the joy that one may feel, he may not find it a matter of simple thanksgiving.

For what can we rationally and clearly give thanks? We may turn to our present distraught world seeking something for which to be thankful, and there is much that we love and appreciate. Yet that world is overweighted with problems so that our prevailing mood seems to be intercession rather than thanksgiving. We feel like *asking* God for help in building permanent peace and giving food to hungry people. It is not easy now to be thoughtfully thankful when we look at certain aspects of life. But there is a rightful attitude of thanksgiving that may break forth in praise under very unpropitious conditions. The psalmist found it.

In the midst of *evil* we can always be thankful that God is *good*. When men are impatient and vengeful, we can always thank God that his mercy endureth forever. Our faith furnishes the deeper insight. We must look through the stormy surface of life and see the calm depths "forty fathoms below." Our diagnosis must go beneath the fevers of hatred and discern the healing life of God.

Because of this resource of goodness at the heart of things, even war has not been an orgy of unmitigated cruelty. Flickers of an inner light of conscience saved many lives. Because the mercy of God emerges here and there, even in conflict, many boys will come home. Then indeed our minds can rise to thanksgiving.

When we begin to eat from our bountiful tables, thanksgiving is not easy, as we remember hungry people who are deprived by our vengeance. Yet the light of common fellow feeling is increasing. The hearts of men who hate are not completely dark. The *possibilities* of the Community of God are thereby with us. Always in the depths of our woe is the *goodness* of God. We are therefore not in a dead end. There is still an open road of opportunity.

In personal experiences many of us have known a broken body or spirit and turned to God for renewed strength. We have often felt his coursing health like a gentle artesian spring of the spirit. As we waited expectant, he came.

Though evil has held sway, it is not final, for at the heart of creation is goodness. "O give thanks unto the Lord for he is good; for his mercy endureth forever."—E. T. E.

The Sessions in Review

IT would not be easy to know when the Five Years Meeting sessions really began. Two years ahead, they were discussed and a committee on program was appointed. There were several meetings of that committee before the final picture, even in broad lines, could be drawn. Planning and reviewing covered many months. Finally there came forth the theme, "The Message of Christ for Today—Through Friends." Then the plan for commissions and subjects was developed and the program in detail eventually was prepared with the items of business, inspirational addresses, and discussions taking finished form.

Finally the anticipated day arrived and with it one hundred and thirty-seven delegates, plus many alternates and hundreds of other Friends. The peak attendance was on Sunday morning when at least thirteen hundred were present. No session probably had less than seven hundred, with perhaps eight hundred as a probable average. One could only make a guess that no less than fifteen hundred different Friends attended one or more sessions.

There were two hard-working groups appointed to which we pay tribute—the Registration and Hospitality Committee, of which Carrie Hays Davis was chairman, and the committee on meals with Thelma Crum as chairman. The former committee worked far in advance of the sessions and especially long hours while the sessions were on. The committee and the women from the East Main Street Meeting, assisted by women from the other Friends Meetings, served approximately five thousand meals over a period of seven days. No occasion of spiritual importance can ever be held without the physical background and sustaining service of such hands and hearts.

THE SESSIONS OPEN

With Allen U. Tomlinson as Clerk, the first session was brought to silence and worship. This was followed by the usual opening routine of reading the names of delegates from the eleven Yearly Meetings of the United States and Canada and the three Yearly Meetings of Cuba, Jamaica, and Mexico. Fraternal delegates from Kansas, Philadelphia, London and visitors from many other Yearly Meetings were presented.

The Commitee on Organization presented the following names of Friends to serve for the sessions and during the next quinquennium as Clerks: Presiding Clerk, Algie I. Newlin of North Carolina; Recording Clerk, Cora Mattison of Iowa; Reading Clerk, Elizabeth Hazard of New York; and Announcing Clerk, Dean Gregory of Western Yearly Meeting. These Friends assumed their responsibilities and carried through with apparent ease and with satisfaction to all.

YOUNG FRIENDS AT QUAKER HILL

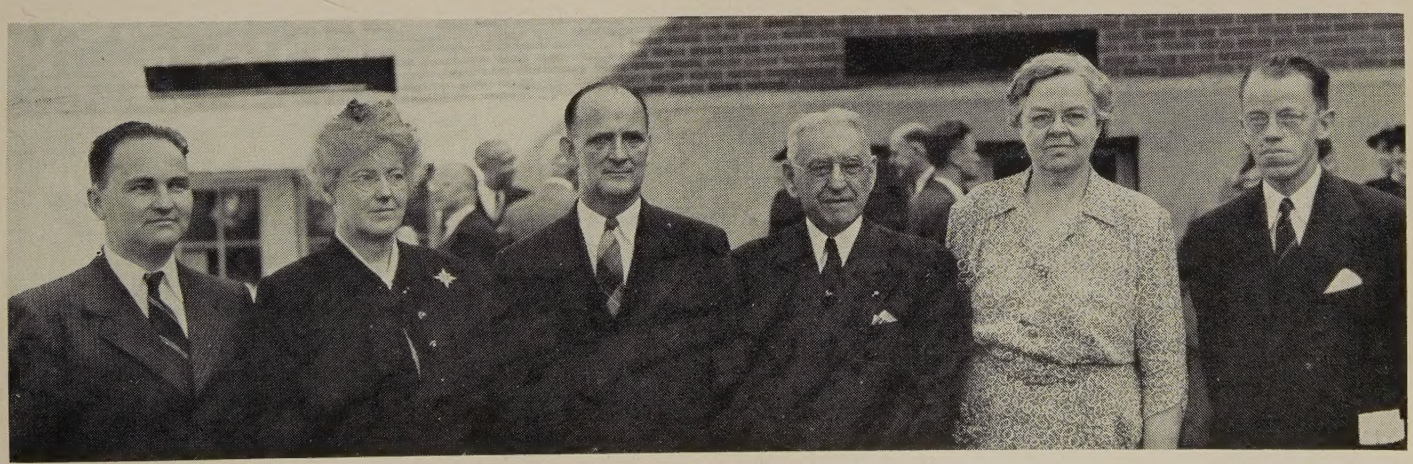
Included in this stream of Friends were the Young Friends, most of whom were housed at Quaker Hill. That Friendly institution never did a more important service of hospitality than in the accommodation of forty young people. Representing Friends from many Meetings and from Civilian Public Service camps, they constituted a circle of fellowship whose members are an important part of any future that Friends may have.

They almost over-brimmed the rooms at Quaker Hill. They worked together in kitchen and cabins, held periods of recreation, and besides that arose early in the morning for a period of worship. At the Five Years Meetings sessions, they were in evidence in commission meetings and other services. The meeting on Saturday evening was in their care, when Charles Thomas who directs Young Friends' work for the Five Years Meeting, Mildred H. Rains and Clarence E. Pickett led the Five Years Meeting in worship and thought. The plan from the beginning called, not for a separate conference of Young Friends at Quaker Hill, but for their integragration into the sessions. If there is any criticism to be lodged it may be that they were not drawn into the program as fully as they might have been. The Five Years Meeting, however, has not been rightly viewed until the contributions of Young Friends are in evidence. A picnic with one hundred and fifty present was held at Quaker Hill.

THE BUSINESS SESSIONS

Out of the many items of business considered by the Five Years Meeting, the following will be of special concern to Friends:

1. One of the chief items of business coming before the sessions was the report of the Committee on Revision of Discipline. This Committee has worked long and devotedly on a project which, at its best, is very difficult. Perhaps no institution or organization is stirred more deeply than when its con-



Look at this and be impressed! Here are the guiding minds and hands of the Five Years Meeting. Left to right: Dean Gregory of Western, Announcing Clerk; Elizabeth Hazard of New York, Reading Clerk; Algie I. Newlin of North Carolina, Presiding Clerk; (all these for 1945-1950); Allen U. Tomlinson of California, Presiding Clerk 1940-1945; Cora B. Mattison, of Iowa, Recording Clerk 1945-1950; Seth B. Hinshaw of North Carolina, past Announcing Clerk.

stitution or Discipline is being considered. The Discipline of the Five Years Meeting has been under thorough review for five years, but the Five Years Meeting sessions were not deeply disturbed by this consideration. It seemed to be taken for granted that further work must be done on the revision and, in the spirit of unity, continued study and corrections were directed by the Five Years Meeting. Unless a revision is adopted by all Yearly Meetings in the meantime, the final decision will rest with the sessions of 1950. Responsibility for further progress was placed on the Executive Committee.

2 The Board of Missions reported a request from the mission field in Africa that a Yearly Meeting be set up in Kenya Colony. There are more than thirteen thousand Friends involved in the proposed new Yearly Meeting. This request was received with gratitude. It follows the setting up of Yearly Meetings on other mission fields—Jamaica being the most recent. The Board of Missions was directed to proceed with the establishment of this new Yearly Meeting.

3. The plans for a Walter C. Woodward Memorial were set in motion during the sessions. The plan provides a sizable sum of money for the use of Friends in travel, study and writing along special lines of particular value to Friends. Elsewhere in this issue Helen T. Binford presents a full statement.

4. For some time the procedure in United Budget operations has been studied and revamped. A further step toward simplification and clarification was made. The Five Years Meeting and its Executive Committee is concerned above all else to emphasize two special points. (a) That all funds given by Friends shall continue to go to the purpose for which they were intended by the donors. (b) That the importance of a balanced budgetary expenditure for all of our united services shall be encouraged.

5. The Central Office building in which the work of the Five Years Meeting departments is carried on, has been recognized for years as inadequate for our needs. The work has outgrown both the size and the type of building now in use. The problem of enlargement or erection of a new building was placed before the Five Years Meeting, which directed that a "Committee of ten competent Friends" be appointed, with power to determine needs, procedure and to follow through with such construction as it may determine.

6. Early in the sessions a Committee on Message was appointed. In the previous issue of THE AMERICAN FRIEND, the messages which they, in part, wrote were presented and adopted as the expression of the Five Years Meeting.

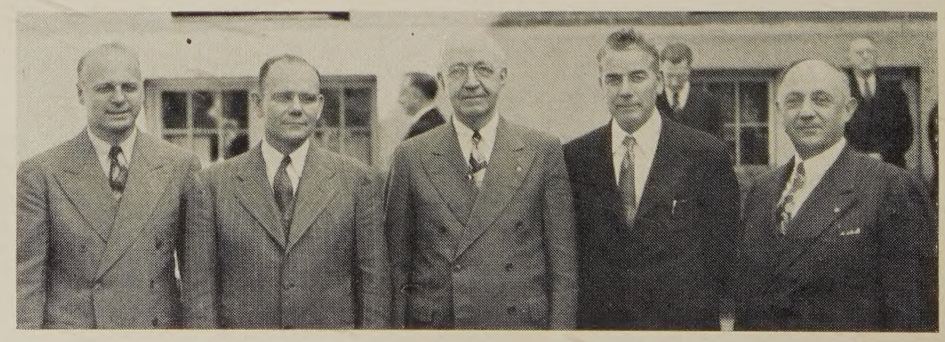
Those whom we delight to honor. They are the "Perennials" who have blossomed out at every Five Years Meeting since it was established in 1902. Missing from the picture is Fred E. Smith of Indiana and probably others. They are, seated: Esther Cook, Rufus M. Jones, Millie Lawhead, Harlow Lindley. Standing: Murray S. Kenworthy, Charles Whitely, Truman Kenworthy.

7. The Committee on Pensions has been working—reviewing plans of other denominations, clearing with insurance companies and advisers—getting a plan shaped for the ministers, teachers and other salaried workers in the Five Years Meeting. They came to the sessions with a completed plan, which had been circulated in advance to the delegates.

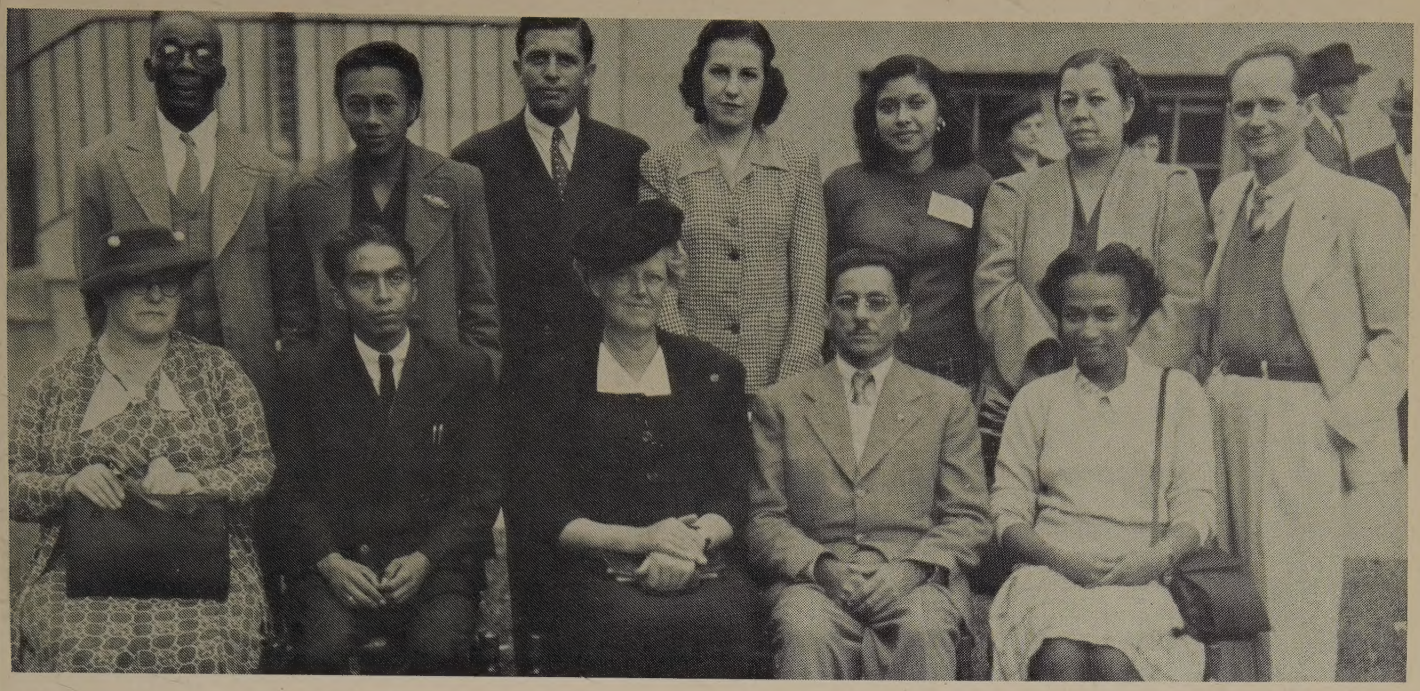
The Five Years Meeting commended this plan and directed the Executive and Central Committees to proceed with the appointment of a temporary committee and finally a permanent committee to administer it.

Howard Hamlin, on behalf of the Board on Public Morals asked for an educational program gauged to the level of children. Friends would do well to order the booklet by him, *Alcohol Talks to Youth.* It is inexpensive and interesting for youths. Order from the Friends Book and Supply House, Richmond, Indiana. Raymond Mendenhall, chairman and Millard Jones, secretary of this Board are producing a duplicated bulletin of information for Friends which is up-to-date and important for temperance groups.

In the memorial hour, nine Friends who have passed away since our last meeting were remembered as memorials were read for each of them. They were Walter C. Woodward, Edgar H. Stranahan, B. Willis Beede, Margaret T. Carey, Leonora N. Hobbs, A. Edward Kelsey, Alonzo M. Gardner, Sarah J. Swift, and Frank W. Dell. This was a quieting hour as our several members reached back to claim again these dear friends in the several relationships which they held with us and with the Five Years Meeting.



Commission Chairmen. (They led the spiritual attack). Left to Right: Cecil E. Haworth, North Carolina, Christian Nurture; Harold Chance, New England, Peace; Percy Thomas, Indiana, Economics in Financing Friends Work; James Coney, New England, Worship and Evangelism; A. Ward Applegate, Wilmington, World Outreach. David Henley of California, Chairman of the Social Order Commission could not attend, and Thomas E. Jones took his place. (Where is Tom?)



Foreign delegates and visitors. (Charming and indispensable). Seated: Bertha Bracey, London; Doroteo Alaniz, Mexico; Margaret Backhouse, London; Ramon Morrell, Cuba; Olga Cunningham, Jamaica. Standing: Stephen Nugent, Jamaica; Doris Philp, Jamaica; Francisco Estrello, Mexico; Clara Sierra, Cuba; Clementina Martinez, Mexico; Rosa Blanca Ortiz de Morrell, Cuba; Miguel Tamayo, Cuba.

The exhibits were elaborate and many. In the long upstairs parlor the Mission Board had its booths representing their several fields of service. In the downstairs parlor the book store, Woman's Missionary Union, the Board on Christian Education, and other boards and committees had their attractive displays. The American Section of the Friends World Committee and the Fellowship Council held forth with an enlightening display in yet another room.

The printed minutes of the sessions will soon be available. They will give in detail the entire range of discussions, reports, and actions.

MEETINGS INSPIRING AND ENLIGHTENING

The following addresses appear elsewhere in this issue or will follow in succeeding issues. They gave trackage to our thoughts and united our spirits around great themes.

R. Ernest Lamb, superintendent of California Yearly Meeting, sounded the opening call to build a highway through the wilderness. He lifted stones from the barrier walls that separate men and laid them as pavement for the highways of fellowship. Building walls into roads was a happy and well-received concept for our task. He directed our steps well as we entered upon the potential sessions ahead.

Elbert Russell, in the first three morning addresses, led us to the primal message of Jesus and opened to us the simple and direct teachings which he gave. He peeled away the wrappings which succeeding generations have placed around them, and laid them before us.

He was followed on the last two days of the sessions by W. O. Mendenhall. It is not easy to dodge the implications of the gospel when this Friend presses them upon our consciences. He made painful incisions through which a better spiritual health must be found. In previous issues of THE AMERICAN FRIEND and in others to follow, he traces these lines of thought for us.

The Isaac T. and Lida K. Johnson Memorial Lectureship was established in 1940 by the Five Years Meeting. At that time the initial lecture was given by Alvin T. Coate under the title, "Beyond Democracy." This year the lecture was given by Rufus M. Jones on the subject, "Original Quakerism, a Movement, Not a Sect." This lecture is in printed form and may be ordered from the Five Years Meeting offices at Richmond. The lectureship was established in memory of the long and efficient service of Isaac Johnson as chairman of the Publication Board of the Executive Committee of the Five Years Meeting. It was made possible through funds left to the Five Years Meeting by Isaac and Lida Johnson. It was regretted that illness prevented Lida Johnson from attending.

Alexander C. Purdy in the Sunday afternoon address brought a message, central to the interpretation of our faith and work as Friends. Integrity of word and spirit rooted inwardly was presented by him and gave focus to our thought. Thoughtfulness and inspiration were well integrated in his address.

It was imperative that, in a day of disintegration of society through conflict, we should review the possibilities of a more closely united Christendom. Quakerism arose within the Christian tradition as a particular interpretation of the Christian message and way of life. It is important that the Society of Friends shall not become ingrown and assume that of all Christian denominations, it is self-sufficient. Cooperation with the other Christian groups, now joined in the ecumenical movement, is essential. It was with this necessity in view that Dr. Henry Smith Leiper, Executive Secretary for the American Committee of the World Council of Churches, was invited to address the Five Years Meeting. Excerpts of that address are given in this issue.

The addresses by Thomas E. Jones and Ray Wilson, under the auspices of the Mission Board, gave us the mental stretch and soul expansion which a new age is demanding. In the previous issue of THE AMERICAN FRIEND readers may find an introduction to the mind and spirit of Thomas E. Jones.

We have asked Ray Wilson for an article, but "the man from Washington" is hard to capture for such an assignment. Whenever Friends want to know the legislative picture, they call on him. As usual he sketched in vivid fashion the kind of world order or disorder which we now face. He was followed by Thomas Jones who set the new missionary picture for us.

News and Views from the Sessions

GROUPS IN WORSHIP AND DISCUSSION

The six Commission groups met each morning, first of all for extended meetings for worship. Many Friends reported that those times of fellowship and prayer reached great depth. From them as creative centers flowed a better quality of discussion on the commission topic which followed worship. The attendance exceeded our highest expectations, to such a degree that standing room was at a premium in some of them.

Each Commission was assigned a place on the program of the regular sessions of the Five Years Meeting. There were no other groups, committees or boards which suffered so much in limitation of time as did the Commissions. Business or other items on the program crowded them in their presentations to the Five Years Meeting until there was very little discussion from the floor. This was probably the most serious and justified criticism made regarding procedure in the sessions.

The written products of the six Commissions will appear in succeeding issues of THE AMERICAN FRIEND.

A MUSICAL INTERLUDE

On Sunday evening after the strenuous sessions of previous days, we yielded our minds and spirits to the buoyant music of voices and instruments as rendered by Wilmington and Earlham Colleges. We were lifted in spirit with the "Alleluiahs" of the charming girls' choir from Wilmington and felt worshipfully the message of "All in an April Evening" by the Earlham Choir. With them we "thought on the Lamb of God." These were only a part of the several numbers rendered on the program with similar acceptability. The two choirs united in a closing chorus with Whittier's, "Dear Lord and Father of Mankind." Rested, relaxed, and thankful we went to our homes and rooms that evening.

HOW OFTEN SHOULD WE MEET?

For some time the question of more frequent meetings of the Five Years Meeting has been considered. Should it become a "Three Years Meeting" for instance?

It is rather obvious that five years of time tends to insulate our fellowship and efforts. If we are to build a united, coherent and continuous program we need to meet more often. Can this be done by conferences held mid-way between sessions or should we look toward more frequent official meetings of the delegated body?

This question was given consideration and a conference for 1948 was encouraged.

At least nine visiting Friends from Ohio Yearly Meeting were present. Other Friends were glad not only to meet them but also to hear their voices in participation from the floor. They were; Chester Stanley, William Crumrine, Byron Osborn, Clifton Robinson, Herbert Haldy, Mary Benedict, Everett Cattell, Edward Escolme, and Perry Hayden. Any others?

* * * *

There seem to be many Quakers in the milling business, among whom is Perry Hayden of Tecumseh, Michigan. A member of Ohio Yearly Meeting, he has become a Friend-at-large. Your stewardship education is lacking until you have talked it over with him. Don't take our word for it, ask Henry Ford. Perry enlisted the motor magnate in a project of stewardship that has caught nation-wide attention. Write Perry Hayden for the details.

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The visit by William Crumrine from the Sullivant Avenue Friends Meeting (Ohio Yearly Meeting) in Columbus, was something of a return call. The editor, when he was a pastor, was a guest minister in the Meeting where William Crumrine is serving.

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Kansas Yearly Meeting appointed a fraternal delegation of twenty-one members. Their presence was a heart-warming experience for the Five Years Meeting. Along with them came many other Kansas Friends.—Were there there about thirty-five or forty?

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Added to these Friends, in a picture taken during the sessions, were other Friends who came from Kansas originally. Ye editor proudly stepped into the picture.

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Percy M. Thomas was the Quaker "Chancellor of the Exchequer." He received the expense accounts of delegates and handed out the checks. One question we heard as much as any other was, "Where is Percy Thomas?" He was in charge of the "Pool"—in fact, Friend, he was almost the life saver.

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It was something better than a gavel which Allen U. Tomlinson, Presiding Clerk from 1940-45, bequeathed to Algie I. Newlin. It is a long way from California to North Carolina but little distance from Tomlinson to Newlin. The "apostolic succession" was natural and spiritually observable. Business continued to flow smoothly onward.

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Has anyone ever heard of a Quaker Conference when the Haworths didn't appear? (We see no hands up.) Well, this meeting was no exception. In fact, one of the Haworth patriarchs, Sylvanus Haworth by name, of Star, Idaho, Oregon Yearly Meeting, was present. He is the father of a star on the American Olympic team of 1928 and of a Five

Business Committee. (Even business wasn't too gloomy—though we suspect that Rufus had just told a joke). Seated: Harold Tollefson, Rufus M. Jones, Clyde Milner, Ava Maris, Stephen Nugent. Standing: Burton Hill, Fred Haslam, Norval Webb, Glen Rinard, Blaine Bronner, Orval Cox.

Years Meeting Board Chairman and.... Well, you can't cover the Haworth family in a paragraph. The home community is well named. We give Star a star.

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There will be editorial trouble if we stop with the Haworths. There were also other names almost synonymous with "Quaker." Here are a few; Mendenhall, Harvey, Hinshaw, Trueblood (What have we started!)....we can't stop short of Tomlinson and Newlin. In fact, the Newlins went to the head of the class with one of their "favorite sons" as Presiding Clerk.

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Comes now one, Levi Pennington and Rebecca his wife, rightly claiming a three-hundred-year option of the Penningtons on a place in Quaker history. From Isaac to Levi is a long leap in time, but not in spirit. With his usual clarity and earnestness, Levi Pennington brought a message to our meeting for worship which deeply stirred Friends. The Penningtons "belong" to us in spiritual ties that are deeper than statistical records.

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Olive Elliott, Mattie Hodson and Alice Edmondson were also present from Newberg Meeting, Oregon Yearly Meeting. All of these Oregon Friends linked our hearts with the other Friends of that Yearly Meeting whom many of us are glad to have known personally as Friends and friends.

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It would be impossible to list the names of all visiting Friends, but many were there, and from many different

Committee on Organization. (They told us who should do what). Seated: Burritt Hiatt, Ruth Craig, R. Ernest Lamb, Mary Moorman White (chairman), Ora Carrell, Marie Cassell. Standing: Walter Wilson, Claire VanEvery, Virgil Pike, Ramon Morell.

Yearly Meetings. They helped to save us from the unhealthy state of being ingrown.

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It was on the occasion of the program by the Commission on World Outreach that we were made most deeply and appreciatively aware of our Friendly varieties and wealth of differences. The platform was filled with Friends from Africa, Cuba, Jamaica, Mexico, England, and America. Then, as our English Friend remarked, we knew that no one nation or race holds the Society of Friends. It was well-nigh overwhelming to contemplate, with thanksgiving to God, our many colored Society of Friends.

The farthest geographical distances were represented by Francisco Estrello, Doroteo Alaniz, and Clementina Martinez of Mexico, from one corner of the triangle; Bertha Bracey and Margaret Backhouse of England from another corner; and Dr. A. A. and Mira Bond of Africa from the third corner. Others came from every corner of the United States—Florida and Washington, Maine and Texas, and from the North American Continent—Canada to Mexico, and the isles of the Caribbean.

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We have learned to include in our expectations a large delegation from Philadelphia Yearly Meeting. We were

From New York Yearly Meeting. (Announce that Friends are meeting and New York will be there.) Seated: William J. Reagan, Henrietta C. Carey, May K. Hoag, Ruth E. Craig (the Clerk), Harriett T. Lane, David F. Lane, Mae Mehler, Katharine Cook. Second Row: Lois Brown, Anna M. Vore, Rolf King, Louise M. Otis, Leonard R. Hall, Elizabeth L. Hazard, Eleanor W. Tabor, Ardis R. Michener, Edith Rhodes, M. Helena Nace, Mary Benedict. Back Row: Howard L. Carey, Martin Thornton, Levinus K. Painter, W. Waldo Williams, Elmer H. Brown, Floyd Morris, Ruth B. Perera, Kenneth E. Boulding, Elise Boulding, Augustus W. Benedict.

From Iowa Yearly Meeting. (Stalwarts from the great Tall Corn state). Seated: Alice Heacock, Lorena Briggs, Sarabelle Sams, Bessie Collins, Anna Albery, Cora Mattison, Joy Baxter, John Baxter. Standing: Cecil Hinshaw, Edward Morris, James Furbay, John Harvey, Roy Williams, Clayton Stanley, Frank Albery, Walter Wilson, Charles Beals, Orval Cox, Lawrence Sams, Carl Binford, Paul Barnett, Richard P. Newby.

not disappointed this year. Twenty-one were appointed and many more attended. They graciously expressed to the Five Years Meeting, through Harold Evans, their appreciation of the fellowship, and the Five Years Meeting in turn reciprocated. Through plans mutually accepted, visitation between that Yearly Meeting and Friends of the Five Years Meeting has been encouraged.

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If there is any Friend in America who has visited more Friends Meetings, been entertained in more Friends' homes (and washed more dishes for his hostesses) than Passmore Elkinton—we should like to receive the nominations. Of course, Passmore and Anna Elkinton were there in spirit and in responsiveness.

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It was Joseph Elkinton, father of Passmore, who "laid his hands" upon T. Z. Koo of China when the latter was a young student trying to choose his career. "I perceive thou art a Christian" said Joseph Elkinton to him, with other encouraging words. It turned his life into an apostolic service around the earth. T. Z. Koo was an unexpected and heartily welcomed visitor for a very short time. He spoke briefly to two of the Commissions. It was a holy moment when we met this disciple of Christ from the heart of China where he has experienced the pain and hunger of his people. He came among us, triumphant in spirit.

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The chief criticism of the program was the lack of time for the many items to be faced. How to space a series of important subjects into a few days is a rather unanswerable question, yet it seems that we must attempt that miracle for the sessions of 1950. Some one remarked that it was to be regretted that all important items of business were referred at once to the Business Committee, yet it was our only possible way.

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The service of Algie I. Newlin as Presiding Clerk can properly be called masterful. It was his responsibility to expedite a crowded, closely-geared program, and he did it with real grace. His spirit was a healthy contagion for the rest of us.

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Cora Mattison, Recording Clerk, caught the actions and discussions in few well-chosen sentences. Her minutes were discriminating and well received.

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Elizabeth Hazard has the ability to speak clearly and pleasantly. Her voice as Reading Clerk was heard well by Friends. She was, more than any other person, the Friend at the "mike."

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Dean Gregory as Announcing Clerk received announcements, suggested committee rooms, acted as postmaster and in general met with pleasantness the several demands made on him. His sparkle of fun was well appreciated.

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The feeding of the five thousand was re-enacted during the sessions. Approximately that number were fed during the week. It even offered its miraculous suggestions as the small body of women, augmented by some young Friends, gave the multitude to eat—and in ample servings—and there remained not twelve baskets full, but a few hundred dollars for the treasury of the Five Years Meeting. For Friends who were concerned for our gracious hostesses, we can add that some of the proceeds were also turned to them.

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"Why such a ponderous word?" asked a visiting Friend when we spoke of a possible "mid-quinquennium conference" in 1948. Perhaps, in the absence of a clear idea, we chose a big word. At any rate, five years is a long stretch of time which dilutes the intensity, unity, and coherence of our work (Hm. There are some more "words"). Put in simple fashion, it means that we need to meet more often.

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On the afternoon of the last day, the new members of the Executive Committee met and organized. A. Ward Applegate is the new Chairman of the Executive Committee and Nellie H. Markle is Chairman of the Central Committee.

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We couldn't keep our eyes off that charming, colorful delegation from Cuba Jamaica, and Mexico. How we needed them! They sat well forward to the right of the Clerk and we doubt whether any other delegation equalled them in the interest which they gave to the entire program. Turn to the message by Francisco Estrello in this issue. We hope The American Friend may be graced by more contributions from them.

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Lo the lowly heifer! She was led (figuratively) by Stanley Hamilton into the sessions of the Five Years Meeting as

a demonstration of goodwill incarnate. A shipload of her kind has been sent to Europe by the Church of the Brethren. May she moo her way into the hearts of friends there and assure them of our love.

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Two carloads of oats from Iowa Friends for European relief indicates that something more than tall corn grows on the fields and in the hearts of Friends there.

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A commission of American churchmen from the Federal Council of churches have gone to Tokyo to reestablish contacts with Japanese Christians. They carried letters of greeting from secretaries and others in several denominations—one of which was from the Secretary of the Excutive Committee of the Five Years Meeting.

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Another unexpected visitor was Helen Topping, secretary to Kagawa. She was given time to speak briefly to the Five Years Meeting. She said that Karl Marx and Adam Smith were out of date, but she believes that Kagawa has the answer in cooperative economics.

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"How many here were reared on farms or in small towns?" asked Sumner Mills. A sea of hands went up. "That shows" he continued, "how our very existence as a Society of Friends depends upon rural life." He then drove home a point for the Social Order Commission.

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Stephen Nugent, our most colorful Friend from Jamaica, reviewed the work of Friends in Jamaica from Evi Sharpless onward. His whole-souled spirit was loved and well received among us.

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Olga Cunningham, also from Jamaica, brought us to "The Mercy Seat" in song. Her voice carried a sweet cadence which touched our hearts deeply.

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Here is a poser for you—Elbert Russell, quoting a Quaker child, "Thee lift me while I lift thee and we'll both go up together." It can't be done by the laws of physics, but as a spiritual method it always works.

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Of course THE AMERICAN FRIEND came in with a "plug" for itself. Four hundred copies of two recent issues were on hands and readily used by Friends. And we want you to know that several subscriptions were received, and they are still coming in.

From Baltimore Yearly Meeting. (If they're from Baltimore Yearly Meeting, they're "substantial" Friends.) First Row: Nannie B. Rollings, Julia R. Urquhart, Elizabeth L. Ligon, Ruthanna C. Moon, James R. Stein, jr. Second Row: Harold N. Tollefson, William R. Neave, Isaac C. White, Mary M. White, Edna Goodwin, Robert H. Tollefson, Eleanor Richardson.

Hollingsworth Wood sent his regrets, but he also sent a fine credential of the soul. It is a classic from Thoreau.

"We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts."

Word has been received that Dr. Walter Dexter of Sacramento, California, passed away on October 20. Details will appear in a latter issue.

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It could not seem right for the Five Years Meeting to convene without Edgar H. Stranahan, deceased 1944, who was Reading Clerk for the 1940 sessions, and always in a place of important service.

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Lyra T. Wolkins of New England Yearly Meeting who so ably served as Recording Clerk in the 1940 sessions, was unable to attend.

Christ is the expression of the everlasting love and righteousness of God.

(Inseparable from their state and from the Five Years Meeting). From California Yearly Meeting. Seated: Ernest Lamb, Allen Tomlinson, Helen Walker, Blaine Bronner, Sheldon Newkirk. Standing: Morris Kimber, Merrill Coffin, Ashton Otis, Harold Walker, Irwin Alger, Eugene Coffin.

From North Carolina Yearly Meeting. (Another Quaker migration from the parent Yearly Meeting of Western Friends.) Name them all? No, Friend, we can't. Here are the names of the delegates and alternates present, find them if you can—good luck! Algie I. Newlin, Dorothy L. Gilbert, Fredric E. Carter, Luby R. Casey, Samuel R. Levering, Emmett C. Edgerton, D. Virgil Pike, Rachel F. Taylor, R. Joy Briggs, Clyde A. Milner, John T. Lane, Seth B. Hinshaw, Reuben J. Payne, J. Norman Osborne, Robert O. Crow, Virginia S.. Hauser, Ezra Pate, Ruth Anne Horney, Josiah Russell, Bertha V. Smith White, Marvin B. Shore.

The Walter C. Woodward Memorial Fund

On October 18 the Walter C. Woodward Memorial Fund with the plan for its administration was presented at the afternoon session of Five Years Meeting. Errol T. Elliott, Chairman of the Administrative Committee, presided over this part of the session and introduced Harlow Lindley, who presented the history of the plan, and told of the creating of the Fund by the Executive Committee of the Five Years Meeting and the American Section of the World Committee for Consultation. Many plans had been considered, but finally there was unanimous agreement on a living memorial, one that would continue through the years making use of the best talent in the Society of Friends, and from among graduates of Friend's colleges, through research, projects, travel and writing.

Harlow Lindley told something of Walter Woodward's wide interests in religious, racial, and social work; of his activity in community concerns in Richmond such as the Civic Music Course, the Townsend Center for Negroes; of his interest in the Kiwanis Club, and in historic pageants. He spoke of his educational work as teacher of history and as a member of the Board of Trustees of Earlham College: of his creative work in editorials and travelogues, and of his membership in the Scribblers Club of Richmond. Harlow Lindley had been Walter Woodward's companion on many of his trips and visitations of Quaker gatherings, and was able to speak intimately of his wide interests and activities.

In introducing Helen Titsworth Binford, who has been chosen by the Committee to direct the raising of the fund of $25,000, Harlow Lindley suggested that, since she was the step-granddaughter of Allen Jay who had raised so much money for different causes, she was a good person to put in charge of the work. She replied that Allen Jay would have had folks stand in the face of the session to tell how much they would give to the fund. She, however, was using at present, a different method, and would be at a prominent table in the auditorium, where anyone wishing to contribute to the fund would find her. At the same table Friends would find the short biography, *Walter C. Woodward-Editor-Friend*, written by Dorothy Gilbert of Guilford College.

Helen Binford reminded Friends that Walter Woodward had sat at the publicity table at the last Five Years Meeting, and of missing his handclasp, his smile, and friendly greeting. He took time from his busy day to talk with one, and to listen attentively always to one's concerns at any time. She spoke of several characteristics of his that had not been mentioned—his capacity for friendship, his neighborliness, his love of children, his own and others, his appreciation of a good joke, his keen power of observation and his discernment. He was a lover of beauty, a father and husband to be remembered with joy, one who knew and understood all types of Friends—a Quaker statesman. She read the titles of some of his editorials, showing his wide interests, and quoted the text that he had used on the front of THE AMERICAN FRIEND before the Five Years Meeting in 1917—the first session of that group held after he had been chosen Executive Secretary of the Five Years Meeting and Editor of THE AMERICAN FRIEND. It was, "And Jehovah said unto Moses, 'Speak unto the children of Israel that they go forward'."

Through the Fund, created in Walter Woodward's memory, we expect to go forward, carrying on his ideals as we can, and furthering the activities into which he put his life and effort.

The fund is to be held and invested by the Trustees of the Five Years Meeting, and dispersed to such persons and for such projects as the Administrative Committee may decide. It is growing slowly. We need many more contributors and a good many large contributions before all the $25,000 is raised. Helen Binford and Raymond Binford, who is helping with the work, are making their headquarters at 101 South Eighth Street for the month of November. Contributions are to be sent there. A complimentary copy of the Book, *Walter C. Woodward-Editor-Friend*, may be secured by writing to that address.

HELEN T. BINFORD.

QUAKER HILL ADVANCING

W. O. Mendenhall is now established as Director of Quaker Hill. Already the program is beginning to move as the plan for Seminars for ministers gets under way. The first one will be held soon. Others will follow through the year.

A yet wider service to other interests of the Five Years Meeting will be forthcoming. This institution on the hill is like the New Testament candlestick, it carries a light that cannot be hid. It has already given hospitality to many boards, committees, conferences, work camps, children's camps, CPS, and refugees. From some of its conferences has come literature, and organizations that have taken on apparent permanence.

Highways for Our God

The Opening Address

By R. Ernest Lamb, Superintendent of California Yearly Meeting

"Make straight in the desert a highway for our God." —Isaiah 40:3.

THERE are "sermons in stones." Stones may also be employed for other purposes. With them we can build a cathedral or a dungeon, inflict capital punishment on a criminal or confer martyrdom on a saint. The Chinese, seeking isolation from the outside world, used their stones to build walls. America has preferred to use her stones to build highways. We do not erect barriers on our Canadian and Mexican frontiers, we want our highways to link us with Alaska and the Latin American republics of the South.

In this age of highways and skyways, the command of the ancient prophet is a seasonable one. We must, as a church, become builders of spiritual highways for our God. Travelers in certain sections of the country have noted the sign, "end of pavement two miles." Beyond that point the road is rough and unpleasant to travel.

As Built by Friends

As a Five Years Meeting we have met to review our work and lay plans for its extension. We will face together the challenge of the Great Commission and be led to realize that our highways must be greatly extended if we would "preach the gospel to every creature." Barriers, erected by war, race prejudice, and discrimination must be broken down, pavement that has been broken must be repaired and the message of Christ, the message of redeeming love, carried to every land and every area of life.

To evangelize truly, we must go forth with a willingness to sit where others sit, to share their suffering and seek to understand. In feeding the five thousand, Christ bade the multitude to sit in companies on the grass. His plan provided food for all. His plan through the church embodies the intention that the Bread of Life should be shared by all. He expects us to minister to all lands in His name. One hundred thousand dollars should be placed at the disposal of the American Friends Board of Missions this year to carry out and extend their program. Other funds should be forthcoming to implement the work at home. In California, Friends Community Churches are successfully organized when we find an area where there is no Sunday school for the children, place of worship for the family, or Christian minister to lead the young people and others to an acceptance of Christ as Savior and Lord.

Building with the Churches

In seeking to discover the Message of Christ for Today—through Friends, we must see our task in the light of the total program of the church. We are part of the One Body of Christ—the Church. We have discovered that no nation can live unto itself, neither can any branch of the church. To build walls between ourselves and other Christian groups would be folly. A united church is the Christian ideal as expressed in the prayer of the Master. The church that would dedicate itself to the extension of its highways, must be undergirded by mighty, spiritual power. An experience of Pentecost should be known with an enduement of grace during these sessions. The manifestations of divine power in the days of Pharaoh, caused his magicians to declare, "This is the finger of God." The world has a right to expect evidences of spiritual power and spiritual victories from a Spirit-filled church. The power of love must be demonstrated in a world that today is emphasizing the power of material might.

Supremely it becomes our task to see that the highways to Calvary are kept open. No detours or alternate routes will avail. Calvary brings us face to face with the fact of sin and of redemptive love.

When tares were discovered among the wheat, the Master declared, "An enemy hath done this." World conditions today compel us to believe that we have an enemy—one who seeks to hinder those who would build highways for God, one whose works Christ declared that he came to destroy. We need not seek to discover the mediaeval Satan with horns, hoof and caudal appendage. We are made aware of his presence and power through his evil devices.

The Way of the Cross

There is cleansing, deliverance and victory for all men at Calvary. The need of America today is to find the Calvary road. The answer to the problems that vex the world will be found in Calvary love. The highway that leads to Calvary, leads on to an open tomb and an ascended, triumphant Lord. It brings us into the very presence of our glorious Master who bestows on us his gift of everlasting life.

Three words come to us from our living Head. Words of deep significance for this session of the Five Years Meeting. He invites us to *believe*. Faith reaches out to grasp all that the word involves; faith in him, in his promises, in ourselves and in the possibility of fulfilling his commands, faith in our ability to extend our spiritual highways. Humbly we pray, Lord, increase our faith. His second invitation is that we *receive*. No communion service could be attended with deeper spiritual significance than that which may now be ours as we partake of the cup of his life and the bread of his body broken for all. We shall receive power as in faith we yield ourselves to him. Finally, he assures us that through believing and receiving, we *Become*...In John 1:12 we read, "For as many as received him, to them gave he power to become Sons of God, even to them that believed on his Name."

If we believe and receive we shall become—sons of God, citizens of his kingdom and Friends to whom may be assigned afresh the task of building highways for God.

In the work of slum clearance, as approached by the week-end work camps of Philadelphia Yearly Meeting, we tried in vain to get enough paint from landlords for poor homes. A few blocks away a $100,000 dance was being given in a swank hotel.

(Call up the spirits of Amos of the Old Testament and James of the New Testament. This civilization should "weep and howl for the miseries" that are upon it.)

DAVID RICHIE.

"From East to West the Princes Meet." Clarence E. Pickett of Philadelphia shares a bit of Quaker humor (there is such, you know) with Floyd Schmoe of Seattle.

True Greatness

By Francisco Estrello

(Editorial in *El Amigo Mexicano*, September 15, 1945.)

IN the freightful tragedy from which humanity has not yet emerged, men have talked in terms of greatness. The names of "The Big Three"; Churchill, Roosevelt and Stalin at first; then Churchill, Truman and Stalin; and lately, Truman, Atlee and Stalin, have passed from mouth to mouth, and from printed page to printed page. China, France, Russia, Britain, and the United States have aligned themselves in the front rank as the five "big nations" of this turbulent hour in which the world is living.

The scale of values by which the stature of men and nations has been measured bears the mark of human hands. In speaking of "The Big Three," not the slightest account has been taken of the values of these men as men; they have been classed as "Big," not because of such moral and spiritual qualities as might distinguish them, but because of the armed forces they have behind them, of the economic power that backs them, of the enormous armies that back them up, of the monstrous machines they can set in motion.

When speaking of the greatness of the nations, mention is never made of the spiritual forces and the moral fibre of the people. They are great because they are powerful, they are great because they are strong, thy are great because they are rich, they are great because they have human resources without limit, they are great because they dominate.

Men have held stubbornly to their ancient selfish and brutal scale of values for the measure of greatness, without even wanting to understand that true greatness is never measured in material terms nor ever rests in material values. Jesus came to a world that did not conceive of greatness except in such terms. Rome imposed her lordship; the Roman eagles were the symbol of her power and greatness. The very Disciples of Jesus did not at first understand the mind of Christ and quarreled among themselves as to which one should be greatest, which should be above the others, which one should rule them, which should be the lord of the others.

Jesus defined and more than defined, he exemplified, true and authentic greatness. That memorable night, the last one with his Disciples, he rose from the supper, laid aside his garments and took a towel and girded himself. He put water into a basin and began to wash the Disciples' feet and to wipe them with the towel with which he was girded. The Lord transformed himself into a servant without altering his majesty and his dignity; for true greatness is great even in the midst of the most commonplace of humble tasks. And this is because the truly great is not he who dominates others, it is not he who exploits them, it is not he who lords it over them, but he who serves them.

The words of Jesus on that night are our guide and compass. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet;"—a servant's task—"ye also ought to wash one another's feet." That is to say they ought to go through life in the spirit of service which is the spirit of the truly great.

On the occasion when those same Disciples quarreled on the road about who should be chief among them, Jesus marked out for them the route to greatness as lying through the field of service. "Whosoever would be first among you shall be your servant.". . . . . "I am in the midst of you as he that serveth."

Force, power, riches, have provided men with a fleeting greatness. But when the names of the great of this hour have been forgotten by men, Jesus and those who are like him will continue to be great, for spiritual values will still be eternal and material values will continue to be perishable.

Translated by Douglas L. Parker.

In those Days, the World and the Things of it were not near our Hearts, but the Love of God, his Truth and Testimony lived in our Hearts; we were glad one of another's Company, though sometimes our outward Fare was very mean, and our Lodgings on Straw; we did not mind high Things, but were glad one of another's Welfare in the Lord, and his Love dwelt in us.

WILLIAM EDMUNDSON.

From Wilmington Yearly Meeting. (Alive, hard-working, and asking for more). Seated: Olive Connell, Jennie Karnes, Bessie B. Haworth, Hazel Ellen Robinson, DeElla Newlin, Lena Applegate, Violet Linton, Daisy Ransome. Standing: Mark Linton, Leslie Connell, John Linton, Ralph Haworth, Anna Newby, Edith Haines, Harlowe Lindley, Calista Fisher, Bernice Hartman, Ethel Fairley, Edward Linton, Esther Farquhar, Estella C. Kelsey, Richard Newby, Burton Hill, A. Ward Applegate, Burritt M. Hiatt, Lillian Hayes Peters, J. Frank Peters, Adam Flatter, Edward Ransome.

QUINQUENNIAL QUAKER QUOTES

Eventually we all pay for Coventry, Berlin and Hiroshima.

FLOYD SCHMOE.

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Jeremiah was one of the most magnificent failures in history.

CECIL HINSHAW.

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Peacetime conscription is *now* on by continuation of the draft.

RAY WILSON.

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In teaching temperance just get out the facts, simplify them, and make them interesting.

HOWARD HAMLIN.

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We are too lazy to act in support of national sanity and sobriety.

RAYMOND MENDENHALL.

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Jesus lived out the truth in our type of life. He made it luminous.

ALEXANDER PURDY.

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I have come from the experiences of war among my people, knowing their suffering, but carrying no bitterness toward the Japanese.

T. Z. KOO.

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We have seen the tears in God's eyes.

—From the German *Epistle.*

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Speaking of evangelism, our record has been one of victories followed by defeats. We are now in the doldrums, yet our chief need is an evangelical sense of mission.

MURRAY C. JOHNSON.

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Kagawa arises at 3:00 a. m., goes into his study for prayer and stays there until something happens.

JAMES A. CONEY.

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There is danger of developing a sense of spiritual aristocracy in an emphasis on worship. It is not "either—or," it is both evangelism and worship that we need.

O. HERSHEL FOLGER.

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We are too conventional in our evangelism, we settle into habits and routine.

BYRON OSBORN.

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We have tried various methods with success or failure. Let's try the Bible way.

LUTHER ADDINGTON.

B. F. Andrews (the doctor), and Sylvanus Haworth (the patriarch), share memories of common college days at Penn. Said the patriarch to the doctor, "Do you remember that stunt when you. . . ." Just here the doctor interrupted the patriarch.

During one of our worship periods much time was used in talking about the importance of silence.

—Anonymous.

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Friends in Mexico, because of their peace stand and their small numbers, feel very much alone. It will strengthen them when I report that one hundred thousand Friends are back of them.

DOROTEO ALANIZ.

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Friends in Cuba are known as the "sons of Peace."

RAYMON MORRELL.

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When we look for the souls of one another, we ignore the color.

FRANCISCO E. ESTRELLO.

Christian missions are not so much geographic today, they have become spheric. We must have a moral order to sustain the political order.

RAY WILSON.

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It is somewhat ironic that Friends ask nations with their wide varieties to get together at San Francisco when Friends themselves cannot work together adequately. (Who said that? We can't remember, but read it again!)

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In this country many overeat to the extent that they bring on illness while in Europe many barely sustain the flicker of life with the little they can garner—like the crumbs that fall from our tables.

STANLEY HAMILTON.

From Nebraska Yearly Meeting. (Broad plains make spacious hearts). Seated: Martin Williamson, Ora Carrell, Irma Perisho White, Elizabeth Marsh Jensen, Ava Cope Maris, Milo Crosbie, Grover Tyler. Standing: Clio Brown, Norman Young, Ashley Stewart, Charles Denman.

Young Friends. (An Investment in "Futures"). Here are the "important" Friends all the way from young to youthful. They completely occupied Quaker Hill with their forty attenders from everywhere. They were also much in evidence and in service during the sessions. Charles Thomas, standing extreme right, is the shepherd.

The Five Years Meeting and Its Young Friends

By Charles F. Thomas

ELSEWHERE in this issue is reference to young Friends' activity during the sessions of the Five Years Meeting. Young Friends accounted well for themselves, and according to the content of letters coming from them since the Five Years Meeting, one can safely judge that it was a profitable time. There was an usual depth to the fellowship which developed among them, particularly those who had the privilege of living together at Quaker Hill. It was the kind of fellowship that comes near to releasing a wholly regenerating spirit. Doubtless, several were changed in spirit during those days and all greatly inspired.

What we have to face now is that the status and future of young people's work in the Five Years Meeting is a matter which involves all of us. We have a healthy number of very earnest young people. Their interests need to be consolidated and unified and put into creative action. We might as well face the fact that youth work among Friends has suffered greatly for lack of leadership and planning. Think this over in terms of the Five Years Meeting, the Yearly Meeting and Quarterly Meetings. How much attention is our Society giving to its youth work? In terms of leadership and financial support, the answer is, very little.

The future is open before us. We are in a better position than we have been in the last decade or more to really do something about our youth work. There is more leadership, although not enough. Young people's conferences are building a loyalty to Friends. Yearly Meetings are prospecting on the possibility of having full time youth workers in the field. New Quarterly Meeting Youth Fellowships are developing at a surprising speed. This latter growth indicates a new answer to the needs of small Meetings where young people are scarce in numbers. As Quarterly Meeting Fellowships grow, there must be a new sense of the possibility of small, intense spiritual cells in the local church. Also, we must find out how to use all the young people in a local Meeting in vital ways. They must have the experience of intense Christian fellowship in the home church. Where numbers permit a strong youth organization, it should be had.

Once again, it is necessary to emphasize the value of age grouping. There is a real difference between junior high and senior high, as there is between senior high and college or post-college youth. They all differ in interests, intellectual development, amount of adult leadership necessary, and in the kind of activities to which they will respond. Nowhere, from the standpoint of denominational leadership, are we providing adequate help on graded levels. Friends will have to awaken to this problem and lay upon the proper Boards and Committees of the Five Years Meeting the injunction to meet the need. Of course, it will have to be paid for!

The older young Friends of American Quakerism are beginning to find one another. They are greatly inspired by their discovery and the fellowship of each other. There is a true spiritual concern among them. They are ready for action.

Among our high school age, youth fellowship centers more in Yearly Meetings, and in recreational and program activities, including rallies, summer camps, and for a few—work camps. It is this group that, by and large, still has to feel the significance of the Christian cause, who have to find out what Jesus means to an individual life. They are greatly in need of leadership in activities that are dynamic and that are significant enough to challenge their loyalty. This age group needs ties of loyalty and fellowship. They need to *belong*, and feel that they do. Therefore, a need still exists for the equivalent of a young people's society. The society itself has lost ground. We desperately need something to take its place. The Youth Fellowship seems a good alternative. Youth Fellowships, including all the young people touched by the local church, can furnish the framework for organization without dissipation of energy and strength by attempts to keep various organizations alive which overlap in membership and responsibility.

Every local Youth Fellowship should be related to a Quarterly Meeting Fellowship or regional one. Fortunately, the development of Quarterly Meeting organization is along the lines of a Friends Youth Fellowship.

One other thing needs to be said. Among young people's programs of all Protestant groups there is a strong

evangelistic appeal being made. This emphasis upon evangelism is not going to leave young Friends untouched. It is widespread and is attracting many young people. Friends must not be blind concerning the nature of evangelism which is going on in their given communities. We cannot, and should not, try to evade evangelism with our younger people. It is urgent that there be an alive, sound, youth-led movement for evangelizing unreached young people in our communities and for securing the commitment of those already in our Meetings to personal acceptance of Christ and the Christian way of living. My appeal would be for two things: first, that there be a strong and sane evangelism within the Friends' youth program, and second, that we as Friends lend our cooperation to that kind of evangelism in the community which builds the unity of the churches, has wide vision of personal and social responsibility, and maintains a true religious center and religious methods.

No one can be made perfect in a day. A man must begin by denying himself, and willingly forsaking all things for God's sake, and must give up his own will, and all his natural inclinations, and separate and cleanse himself thoroughly from all sins and evil ways.

Selected from *Theologia Germanica.*

LIGHTER VEIN FROM 1912

In 1912 William Charles Braithwaite, fraternal delegate from London Yearly Meeting, put a few quick strokes in rhyme, depicting the reactions of an English Friend on an American journey.

OFF TO THE WEST

Here we are, bound for the West,
Off to the Five Years Meeting,
Thirty Friends, all of the best
RUFUS reserving our seating.

Off to the Five Years Meeting,
Spirits as buoyant as cork,
RUFUS reserving our seating,
Rescuing trunks from New York.

Burning the maples red,
Glorious the Indian Summer,
Time to be going to bed,
Top berth for newest comer.

Glorious the Indian Summer,
Wish it were only day,
Top berth for the newest comer,
Climb up the easiest way.

Sleep is a thing for scorning,
While the cars onward drive,
Ah, I have snored 'ill morning,
Slightly bruised, but alive.

While the cars onward drive,
Here we are, bound for the West,
Slightly bruised but alive,
Thirty Friends, all of the best.

* * * *

In the same vein Henry T. Hodgkin caught the musings of a fraternal delegate.

MUSINGS OF THE FRATERNAL DELEGATE

The mere fraternal delegate.
Looked from his corner seat
Upon the hoary heads of men
From far famed Wichita and Penn;
He heard their words discreet.

He saw the silent-footed page
Move up and down the aisles;
He saw him catching countless eyes
And answering in meek surprise
With noiseless nods and smiles.

The mere fraternal delegate,
He wondered more and more
To see the propositions proved,
The monuments of motions moved,
Spite of the trolley's roar.

Above the gavel's timid blow,
The trolley's roar above,
The delegate failed not to hear
The note that rang both deep and clear.
Of Unity and Love.

The Missionaries Past and Present. (They who dare the frontiers). Seated: Daisy and Edward Ransome of Tennessee, now of Indiana; John Linton and Violet Linton of Tennessee; Sylvester and May Jones of Cuba, now of Chicago; Dr. A. A. and Mira Bond of Africa; Evangeline Kimber of Palestine and California. Standing: Arthur Shufelt, Westine Shufelt and Charles Whitely with Oklahoma Indians; Ora Wright of Cuba and Indiana; Mark and Edward Linton, Tennessee; Myra Binford, Jamaica; Paul Barnett soon to Africa; Celia Theicker, Oklahoma Indians; Howard Yow, soon to Africa; Ruthanna Moon, Africa and Baltimore; Edith Michener, Africa and Kansas; Ralph Galt, Indians; Martha Tubesing, Missionary of the Mission Board office; Douglas and Rebecca Parker of Mexico and Ohio; Morris Kimber of Palestine and California; and Merle L. Davis (His mission is for missionaries) formerly of Cuba, now Administrative Secretary of the Board of Missions.

Ohio Yearly Meeting Friends. (The best picture of all). Seated: Perry Hayden and Byron Osborn. Standing: Edward Escolme and Clifton Robinson. Other Friends in attendance were Chester Stanley, William Crumrine, Herbert Haldy, Mary Benedict and Everett Cattell.

IN A VEIN—LIGHT OR LIGHTER

Many tributes were paid to the Five Years Meeting sessions, but R. Ernest Lamb excelled them all when he said, "It is like heaven. One meets so many people he didn't expect to see."

* * * *

"Who is that Friend with the princely bearing and the joyful countenance?" asked someone. We sighted down the pointing index finger of the inquiring Friend and saw — Clyde Milner (of course).

* * * *

Alvin T. Coate, after one particular presentation, made this venture in characteristic Coatian repartee, "I don't approve of very much that has been said, but it is good for me to hear it." Such "resilient opposition" augurs well for the success of any conference—a good prelude to unity.

* * * *

When we lived in Kansas as a small boy, we loved to hear a certain Friend speak who raised his voice and pounded the desk (before pulpits came in). It made the very desk seem to reverberate a solid "Amen." The Friend's voice thereby held an authority for a small boy who had not learned much about the credentials for truth. Now, it was none other than Rufus Jones who, during the sessions, accentuated a good point by calling on the pulpit for a corroborating "Amen." Our youthful conditioning came quickly to the fore. "That's authentic," we reacted. Accentuated or not, the words of Rufus Jones, as ever, sounded authentic to us. As the Indian said of John Woolman, we "like to feel where words come from."

* * * *

Elaborate introductions were generally missing (for which, take heart). A story was told of a new American, struggling with the beginnings of English, who introduced a speaker to his English class with these words, "A man has come a speech to make, he will now it do." We commend this as a new pattern for Friendly introductions.

* * * *

Quoth the man (Ray Wilson) from Washington, D. C., "If the Old Testament prophets had not gotten into politics, they would not have gotten into the Bible." Prophets in politics? Friend, is there any area of life where they should not be found? "And furthermore," added the man from Washington, "we need to move from a good(s) neighbor policy to a good neighbor policy."

* * * *

There's that man again! We were expounding to some Friends on literature for the Five Years Meeting. We suggested that the following questions be asked and answered, "The Five Years Meeting—Whence came it? What is it? Where is it going?" A sage (from Philadelphia, it would be) remarked over our shoulder, "And when will it return?" Such scintillating insight is always disturbing to a promoter.

* * * *

"How are we to *build* our future—through Quaker Meetings or the community church?" queried Morris Kimber of California. We didn't know all of the answer, but we did know our Friend. We signed him on the dotted line for an article in THE AMERICAN FRIEND. Keep your subscriptions up, Friends. Speaking of building, there'll be "Timber from Kimber."

* * * *

The North Carolinians turned out in great strength. Aside from the Yearly Meetings near Richmond it was apparently the best represented Yearly Meeting of all. Why not? As the parent Yearly Meeting, North Carolina, years ago gave (reluctantly) her Quaker sons and daughters to the great "Northwest Territory." The Five Years Meeting practically came from North Carolina. We sensed the brooding care over us of Quaker Carolinians. It is to be noted that one of their number was named Presiding Clerk.

* * * *

"Will Friends please use all four exits at the same time," counselled Dean Gregory, our Announcing Clerk. "There was both wisdom and wit in that remark," said the ushers.

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There must have been several birthday anniversaries occurring among one thousand Friends over a period of seven days, but it was only the mutual birthday of Mary Young from Kansas, and Clarence Pickett from everywhere, that came by grapevine to the Clerk's desk. They received an official "Happy Birthday" from the Clerk.

* * * *

Rufus Jones made the address in the conference of 1897, calling for the formation of the Five Years Meeting which occurred five years later. He reports that he has called every Five Years Meeting session since then, the best one we've ever had. We hope he will say it again in 1950. The Presiding Clerk aptly added, "And Rufus is always better than ever before."

* * * *

A small boy reported to his father that his "gang" was trying to live on the school ground according to the New Testament. "But" he added, "We're go-

ing to live by the Old Testament today, for there's a fellow that needs to be taken care of." Well, there was an adult application of that story on the grounds of the meetinghouse. One man in the college president's picture, Levi Pennington by name, resisted the photographic idea. This modest man from Oregon was "taken care of." He is in the picture and, remember, he was an Earlham fullback.

* * * *

Here is an outstanding example of spiritual equanimity. Bertha Bracey of London Yearly Meeting told of an elderly lady in London who had been disturbed again and again by bombs falling not far from her. Finally she remarked, "If Mr. Hitler keeps this up, I am afraid I shall come to dislike him."

* * * *

Norman Young, Seneca Indian artist and Clerk of one of our Indian Monthly Meetings, was present with a painting that attracted Friends. Another Norman Young of Denver, newly elected secretary of stewardship and finance for the Five Years Meeting, was also present. "They really look 'cute' together" remarked a woman Friend. Pass this on to the Young men.

* * * *

"I used to live in Richmond. That's my old home," said Rupert Stanley to a stranger; then added, "I am going now to the Five Years Meeting." "That's a long time away from home," concluded the stranger. (Entirely too long for all of us.)

Importance of Jesus' Teaching

By Elbert Russell

This is the first of a series of addresses given on the first three days. The author is now a professor in Guilford College.

A SIGNIFICANT and sinister phenomenon in modern religious teaching and thought is the neglect of Jesus' teaching. In the beginning of the gospel message, there was an even balance between the account of Jesus' acts and the record of his teachings. At the beginnings of the book of Acts, Luke describes his Gospel as a narrative of the things which "Jesus began to do and teach." The written Gospels confirm this proportion. If Mark is more largely occupied with the doings of Jesus, John is chiefly concerned with what he taught. In Matthew and Luke the space given to Jesus' life and his words is about equal. In Jesus' charge to the Twelve, he commissions them "to preach the Kingdom of God and to heal the sick." He charged them to proclaim in the light and from the housetops what he taught them privately.

The Church gradually lost this emphasis; it became more and more engrossed with Jesus' life and death and resurrection; and then with theological interpretations of these; and finally lost the sense of the meaning and importance of Jesus' earthly life and teaching which are the theme of the written Gospels and fill the bulk of the record. The so-called Apostles Creed, for example, jumps from the Virgin Birth to the crucifixion, omitting what Peter defined as the content of the apostolic message: "How God anointed him with the Holy Spirit and with power, and he went about doing good and healing all that were possessed of the devil; for God was with him." The primary duty of the Church in this generation is to recover Jesus' message of the way of the abundant life and salvation.

Professor Bundy in his work, *The Recovery of Jesus*, divides Christians into those who worship Jesus and those who follow him. Like most such epigrammatic statements this is too simple a distinction; but it does express a difference of emphasis between those who stress the person of Jesus and those who emphasize his teaching. The two great foci of Christian faith are loyalty to Jesus' person and faithfulness in following his teaching. Early Friends tried to stand with equal firmness on both foci; they followed him because they worshiped him. They did not think they could acceptably call him Lord, while neglecting the things which he taught. Today as we gather in the Five Years Meeting to consider the "Message of Christ through Friends," we need to search our hearts and preachings and practice, to see whether we are too much entangled in the world; whether we are too much preoccupied with current theology or with the ecclesiastical, political, and industrial life of our time to devote ourselves to the study of his teachings and to try to follow them.

Kansas Fraternal Delegates. (It was no ill wind from Kansas that blew these Friends our way.) Seated: W. A. Young, Ardelle Cope, Philip Cope, Robert E. Cope, Ardelle Mills, John D. Mills, Emma Coltrane, Lloyd Hays, Ora Hays. Standing: Mary Young, Westine Shufelt, Arthur Shufelt, Isabel Crabb, Margaret Joy, Norman Young, Edith Michener, Rita Stogsdill, Eva Wheeler, Wayne Lewis, Wilbur Wheeler, Edith Ratcliff, Lois Hays, Ray Hays.

Philadelphia Fraternal Delegates. (Fraternity? Yes, they love everybody). Seated: Daniel C. Frysinger, Catherine J. Cadbury, Katherine H. Paton, Harold Evans, Anna Hartshorne Brown, Edward W. Evans, Caroline N. Jacob. Standing: Esther A. Carter, Alice B. Walker, James F. Walker, Howard G. Taylor, Jr., Mary Roberts Taylor, Benjamin S. DeCou, Elizabeth A. Roberts, E. Raymond Wilson, Mary Hoxie Jones.

There are many evidences that the Church is conscious of marked discrepancies between its practices and Jesus' teachings. This is seen in the efforts devoted by commentators on the Gospels to explain that Jesus' did not and could not have meant what he plainly said, and by Christian teachers in furnishing alibis for not trying to put his teachings into practice. Let us notice the most frequent of these alibies.

Excuses for Not Following Christ

A common excuse for not trying to practice Jesus' teachings is that they were not intended for this age but only for the millennium. This leaves unaccounted for an element in his teaching which presupposes the existence and power of forces of evil against which Christians must continually strive. In the conventional Jewish and Christian conceptions of the millennial period, the devil and his agents are to be chained, imprisoned, or destroyed. Why then are Jesus' disciples to expect to be persecuted for righteousness' sake; cast out of the synagogues for his sake; and called Beelzebub as Jesus was? Why must the servant expect to suffer as his Master? Why will there still be men who will think to do God service by killing them? Why did Jesus think it necessary to enjoin them to love their enemies, since in the millenium there would be no enemies?

Another excuse for not trying to practice Jesus' teaching in our age is that Jesus only intended his teaching as an "interim ethic" for the period between his own time and the coming of the millennial kingdom. This is just the reverse of the previous idea. It assumes that Jesus expected the coming of the kingdom soon and had no idea of the long period of history during which his followers would have to deal with the problems of politics and business in a world such as ours, and therefore he gave no instructions for our guidance in such a world. There is ground for believing that Jesus expected the kingdom of God to come within the apostles' generation; and we have his express acknowledgment that he did not know the time of the consummation of the kingdom of God. Just for that reason his teaching was not restricted to a particular time. He revealed the character and will of God as they are and must remain, unchanging. In any world and for all time, God's love for all men, the necessity of sharing that love in order to be sons of God, and the character of his kingdom will be the same as he proclaimed them. When Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," he was hardly thinking of his teaching as merely an "interim ethic."

A third of these excuses is that Jesus was merely giving counsels of perfection in his teaching and did not expect men to be able to practice them in this world. They were merely meant to set a far-off divine goal for human striving, but one impossible of actual attainment. Therefore we must expect to get along with such compromises and practical adjustments to the evil world in which we live, as seem necessary. The historical Church, according to this view, saved Christianity by abandoning the attempt to put it into practice. Jesus seems, however, strangely unconscious of this. Why did he expect his gospel to divide households, to set one member against another, unless it was because some of them tried to live as he taught? How is a disciple to save his life by losing it, unless he abandons the way of life of the present world in order to live by Jesus' teaching? Jesus brings the Sermon on the Mount to a climax with the assertion that whoever hears his words and does them will be like a wise man who built his house on a rock. He says that he will not acknowledge any man as his follower, even though he calls him Lord, unless he practices his teaching.

The most common excuse for not trying to practice Jesus' teaching is that of the common-sense, practical men, who say that it is impracticable. If men took it seriously in our civilization, they say, it would bring poverty to the individual and bankruptcy to business; it would bring suffering and loss to wives and children and destruction to the nation. Jesus knew that those who walked in his way in the present evil age would suffer persecution, even as had the prophets of righteousness before him. But Jesus knew that it was still a better way than the ways of sin and selfishness in which men of the world walk. The men of Jerusalem rejected Jesus' way because they thought it was impracticable and dangerous. "If we let him thus alone," said the high priest, "all men will believe on him, and the Romans will come and take away both our place and our nation." But Jesus knew that in rejecting his way, they had not saved the nation but sealed its doom. "O Jerusalem, Jerusalem, thou that kill-

eth the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Within forty years Jerusalem perished even as he foretold, because it rejected his plea for universal brotherhood and tried the "practical" way of civil strife and a war of rebellion against Rome.

Colored Glasses to be Discarded

We not only fly in the face of history but we deny our professed faith in Christ when we pronounce his teaching impractical. At his baptism and in his temptation, Jesus rejected the popular demands that he try to usher in the reign of God as a king by means of throne, scepter and army; or that he attempt it as a wonder-worker with signs from heaven. He chose rather to win his kingdom as a prophet, teaching the way of God in truth. (John 18:33-38). We profess rightly that he is the world's greatest teacher and that he is the incarnation of divine wisdom; that he has the words of eternal life: and then we proceed to treat him as though he were an impractical fool who did not know the realities of life; or as an incompetent who could not say plainly what he really meant. If he did not know the true way of life, why profess that he is the Incarnate Wisdom of God? And if he could not say plainly what he meant, he is incompetent as a teacher. It would have been easy for him to say, "Blessed are the warriors," if he had meant it. He could easily have said, "All they that take the sword in a righteous cause shall be saved by the sword." He could have said, as Confucius did, "Love your friends and hate your enemies; to love your enemies is impossible." He certainly knew how to say, if he had meant it, "By this shall all men know that ye are my disciples, if you believe in the Virgin Birth, or have been immersed, or have had two definite experiences." Why did he not say, "What is born of the flesh is as important as that which is born of the spirit; therefore colored people who do the will of God are not to be treated as Christian brethren nor given equal opportunities."

As long as we read the teachings of Jesus with the colored glasses of our half-pagan institutions and customs; or translate them with an interlinear version of ecclesiastical tradition, or blue pencil what is difficult in them, we shall not greatly impress the world with our professions of faith in his divinity or his efficacy as the teacher of words of eternal life. Before the Church can preach the gospel again with power, we must repent of our disregard and neglect of his words and truly take his teachings to heart.

Call to Christian Unity

By Henry Smith Leiper

The author is secretary to the American committee of the World Council of Churches. This address was made to the Five Years Meeting.

FELLOW members of the Universal Church and colleagues in the World Council of Churches.

I have a deep concern over the challenge which the dawning of the Atomic Age creates for Christians everywhere. We are in a split or "atomized" Church. It is an anomaly in the world of atomic energy. Just as national sovereignty and separatism spell ruin politically in this new age, so denominational sovereignty and separatism spell impotence in the spiritual warfare of the Christians. Christ's followers, now divided into three times as many denominations as there are nations, are hardly in a position to inspire the politicians to seek unity!

This is so obvious that it needs no argument. The need for a World Christian Community is urgent beyond all things, save the concern of the Church for the soul of the individual—ever its *first* concern. We are now in a world that is really a geographical neighborhood. Yet it is not a spiritual community. But, since it now possesses the power to destroy itself—perhaps utterly by the very destruction of the world's life-giving atmosphere—there is imperious necessity that it should develop a true community life. I mean a life which is based upon certain *common unities* of faith.

Does Jesus Christ speak to the world's condition? I am sure you agree that he does. It takes very little imagination to see him on the hills beyond the city of Jerusalem, burdened with compassion for her people—who knew not the things that belonged to her peace. We can hear him saying: "How often I would have gathered you....and ye would not." It ought not to take much imagination to hear him saying the same things to our world. Surely we show little evidence of knowing the things that belong to our peace! And we have refused—even we who call ourselves by his name—to let him gather us into a true and universal Christian community.

I have attended six or seven world gatherings of different Christian denominational families. At every one of them I have heard, even as I have heard in this Five Years Meeting, many statements which sound as if the sense of fellowship did not extend beyond the bounds of the particular communion or denomination concerned. Our habitual language as Christians denies the uni-

From New England Yearly Meeting (The oldest Friends Yearly Meeting on earth). First Row: Lelia Marstaller (the younger), Henry Maier, Priscilla White, Ralph Cook. Second Row: James Coney (proud of his flock), Arthur Jones, Willis White, Jeanette Purdy, Alfred Osborne, George Selleck. Third Row: Oliver Frazer, Henry Perry, Edith Perry, Gertrude Osborne, Lelia Marstaller (the elder), Winslow Osborne, Lindley Cook.

Two "Young" men. Norman Young, Seneca Indian artist and son of the first Americans, sketches Norman Young of Denver, a son (with the rest of us) of the invading forces. Incidentally the second Norman Young has been appointed Secretary of Stewardship and Finance for the Five Years Meeting.

versality of our discipleship. We are under the spell, so much of the time, of group or sect or national thinking.

Many in our time yield to the temptation to think that religion is purely a private matter—as one contemporary philosopher has said—it is "what a man does with his solitariness." Yes. But, God has "set the solitary in families." In the world-wide family of mankind there is now such a need as never before that the spiritual family of Jesus Christ should heed his command as he seeks to "gather them together."

Mr. Willkie, who stirred many with his book *One World*, recognized and said that the one institution in the world which could do the most to make people feel that the world is now one is the Christian Church. It is the only institution that is now, or ever has been, literally world-wide. But it is not yet one.

The Ecumenical Outlook

Fortunately there is emerging in our time a new and powerful response from the wills of many kinds of Christians all over the world. It is the ecumenical conception and expression of Christianity, embodied in two chief arms of Christian action. The one is the International Missionary Council and the other is the World Council of Churches. In the latter, which I represent, there are already banded together ninety churches or communions or societies commonly thought of as churches.

During the greatest war in history, they have demonstrated their power to continue in fellowship across national lines. Even at this moment their active cooperation is in existence in Germany and Japan. The first contacts of Christians in both of these nations have been ecumenical. The first nation-wide tour of German churches has just been completed by Dr. Stewart Herman and four other representatives of the World Council. And even as we are meeting here, in Stuttgart, Germany, there is a meeting of the Council of the Evangelical Church of Germany with representatives present from a half dozen European lands as well as the United States. Active measures of relief are in progress, not only for the devastated lands attacked by Germany but for Germany herself. This is being done through the Department of Reconstruction and Inter-Church Aid of the World Council. (It should be understood that the "reconstruction" is not of *brick and mortar* but of institutional life and activity: much of it is the basic physical relief of those who carry the responsibility for such work, yet are in dire distress.)

I need only remind you that together we have throughout the war served the prisoners of war; together we have struggled to aid the refugees; together we have distributed the Bible where it was in great demand and short supply; and together we have tried to demonstrate in practical ways the growth of the sense of community—common unity in Christ Jesus our Lord.

The World Council staff at Geneva now includes individuals chosen and supported by, or deputized from a score of denominations. In each of the devastated lands there has been formed a central committee of survey and allocation for relief. A representative was sent to Italy even before the fighting stopped and he effected the finest contact between Waldensian leaders.

On request of the Council, the American Lutherans have loaned their able "ambassador," Dr. Michealfelder, to head up the department of material relief now beginning to function to supplement the work being done by Governmental and other agencies. We wish that the Friends were in that, and not simply in secular combinations which Europeans do not understand as representing the churches of America! (I say this without in any way underestimating the great work of the American Friends Service Committee.)

Glacierlike Leisureliness in an Atomic Age

Many other evidences exist that the World Church is beginning to be a reality. But it is only slowly forming when the need for speed is imperative. Knowing now that the world of the atomic age has the power literally to destroy itself, one wonders whether the glacier-like leisureliness with which Christians move towards full fellowship in world community will be able to accomplish its work before some bandit nation uses atomic energy to bring the end of humanity! There is no doubt that the word which Jesus speaks to our condition, is one of extreme urgency. If he asks, "What have you done since the dawn of the atomic age that you would not have done had it not come?" would our answer be positive or apologetic?

It sometimes seems as if the sensitivity of our scientific instruments in this age were much greater than the sensitivity of our consciences as Christians. A young relative of mine heard over the listening device of his ship in a storm at sea the moans of a man in distress. He plunged into the sea and rescued the man when searchlights spotted him! Our ears do not seem to catch yet the full import of the moans of suffering from Europe and Asia: if they did, would we not be more energetic, more united, more effective in trying to reach the suffering men and women and little children for whom Christ yearns and for whose help we must be Christ's hands of loving solicitude?

So may we make an atomized Church into a true spiritual community: so may we demonstrate the power of "togetherness" to heal the rifts which threaten the very life of our humanity: so may we give a collective answer to the prayer of Jesus that we "all may be one that the world may believe."

An atheist is a man with no invisible means of support.

The inner resources are only kept plentiful by being poured out.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

TOWARD A GOOD WORLD

(From the "Motto" Calendar)

My son, attend unto my wisdom, and bow thine ear to my understanding.

PROVERBS 5:1.

* * * *

Learn the luxury of doing good.

GOLDSMITH.

* * * *

Labor to keep alive in your breast that little spark of celestial fire called conscience.

GEORGE WASHINGTON.

* * * *

Truth crushed to earth shall rise again—the eternal years of God are hers.

WILLIAM CULLEN BRYANT.

* * * *

Though the body may be imprisoned, the soul can be free.

JOSEPH RUSSELL.

* * * *

Our job is to do our best, be our best, and bring out the best in others and so make a better world.

JOSEPH FORT NEWTON.

* * * *

Do the duty which lies nearer thee; Thy second duty will already have become clearer.

THOMAS CARLYLE.

* * * *

The things we have determined wholeheartedly to do are not fulfilled merely by desire, but through painful toil.

FRANKLIN D. ROOSEVELT.

* * * *

Fill us with a gallant and undaunted spirit that we may be diffusers of life, invigorating all we meet.

—*Light for Today.*

* * * *

We exult in the thought that it is the young, free men and women of the United Nations who will mold the shape of the new world.

FRANKLIN D. ROOSEVELT.

* * * *

I have a need in me for all things holy,
The stir of God in ocean and in wood?
Where evil slips away? and surely, slowly,
The closed heart opens to the homing good.

ELEANOR BALDWIN.

* * * *

Speak gently! Let no harsh words mar the good we might do here. Speak gently! 'Tis a little thing dropped in the heart's deep well, the good, the joy which it may bring, eternity shall tell.

BATES.

* * * *

I saw the mountains stand
Silent, wonderful and grand
Looking out across the land.
And I heard a low voice calling,
"Come up higher. Come up higher,
From the lowlands and the mire,
From the mist of earth-desire,
From the vain pursuit of pelf,
From the attitude of self,
Come up higher. Come up higher."

JAMES G. CLARK.

Lord, make me an instrument of thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

ST. FRANCIS OF ASSISI.

Against fear, anxiety, and distress God is our security.

The greatest source of confidence and courage is our faith in God.

College Presidents, Past and Present. Seated: Those now serving—Ora Carrell, Nebraska Central; W. A. Young, Friends University; Arthur Watson, Wilmington; Clyde Milner, Guilford; Cecil Hinshaw, William Penn; and Levi Pennington, past president of Pacific (he resisted the present tense of the front row). Standing: are the past presidents: Homer Coppock, Nebraska Central; W. O. Mendenhall, Friends University and Whittier; Raymond Binford, Guilford; Clark Bedford, B. F. Andrews and Errol Elliott, William Penn College. William Jones of Whittier and Emmett Gulley of Pacific were not present.

Indians and Other Workers. (Now they are all "the children of Penn"). Seated: Westine Shufelt, Arthur Shufelt, Frances Abbott, Norman Young, Violet Pitts. Standing: Celia Thiecker, Ruthanna Simms, Charles Whitely.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

A NEED FOR TRANSLATION

For the two hundred delegates and seven or eight hundred Friends, who attended the sessions of the Five Years Meeting each day for seven great days, the experiences of the occasion will pass many times in retrospection. Through this issue of THE AMERICAN FRIEND we shall endeavor to preserve in printed form some of the words which carried us to greater understanding and vision—words which were the vehicle of fine ideals and principles.

Only those who have attended conferences of this nature know how easy it is to go home and straightway forget what manner of people we are. It is a glorious thing to be in the Spirit and see by faith the New Jerusalem in which dwelleth righteousness, but it is very devastating to Christian character to permit such experiences to become the end in themselves. Jesus said such people are as the man who built his house on the sand. Paul said, "We must therefore pay all the more attention to what we have heard, lest we drift away. (Moffatt).

The great thing about John's Revelation was that he saw this New Jerusalem coming down out of heaven to be among men. That is, the fine idealism of heaven was translated into action and conduct. God dwelt in their midst and became to them light, wisdom, and power—meeting their every need. It is not too much to say that the real measurement of value to be derived from the sessions of the Five Years Meeting will be found in the extent to which we are able to translate the fine ideals enunciated there, into works.

WHERE TO TAKE HOLD

A great many people who desire to give Christian service find it very difficult to find a place to take hold. They do not feel a call to any particular form of Christian service, such as the ministry or teaching, so they drift year after year usually away from their visions of former days.

The greatest opportunities for service are to be found in the local Meeting. If the Society of Friends fails in the local Meeting, it fails completely. Let us remember once and for all that aside from the local Meetings there is no Yearly Meeting or Five Years Meeting. We cannot share through our United Work what we do not have ourselves. Our stream of Christian service will rise no higher than its source. It is regrettable that so many Friends think of their Yearly Meeting and the Five Years Meeting as something separate and apart from their local Meeting.

Let's take a look at the way it operates. Take our peace work. Regardless of our tradition, unless we keep our children and new members informed, our peace testimony will be lost. Through the Peace Board of the Five Years Meeting, with a part-time secretary, and the Peace Committee of the Yearly Meeting, peace education is provided through literature and conferences and discussion groups. The same thing can be said for stewardship, public morals, social order.

The Board on Christian Education, through the Yearly Meeting Committee, seeks to help the local Meeting to use the best methods in their entire education activity. This Board provides a secretary for young people's work and, in co-operation with the Publication Board, our Penn Series Sunday School materials are made possible.

The Committee on Evangelism and Church Extension works through the Yearly Meeting by conference and correspondence, seeking to assist the local Meeting in its spiritual ministry.

The work of the Board of Missions is somewhat different from that of the other Boards since it not only carries on a program of education down through the Yearly Meeting Committee but also channels the contributions from the local and Yearly Meetings, to the mission fields. As a source of information *News Flashes* is sent to any person requesting this news sheet. New literature on some field is provided each year. The Board is also the recruiting agency for new missionaries.

We should not omit mentioning the new committee of the Five Years Meeting—a committee on Ministerial Training. This Committee has already worked out plans and raised money whereby some of our young ministers have been able to attend a seminary. It is the local Meeting that will benefit by this additional service.

DO WE ASK, WHERE CAN I HELP?

All young married people do not feel the call to the foreign field as have the Barnetts and Yows, but to make it possible for them to go, some young married folks will need to put the hard cash on the offering plate and at the same time help keep the local Meeting informed about missionary activities.

Not a great many people in the local Meeting feel called upon to write, but we all can make it possible for Errol T. Elliott, Lillian Shepard, Charles Thomas, Irene Hoskins and many others to bring to our homes and Meetings the Friendly interpretation of life by the printed page.

If all who contribute to the $88,000 budget of the Five Years Meeting could only feel that they are participating in all these forms of Christian service, we could read Paul's words with a new meaning, "For we are laborers together with God."

PERCY M. THOMAS.

From Canada Yearly Meeting. (Choice Quakers from his Majesty's realm). Fred Haslam, Claire VanEvery, Stanley VanEvery.

The future lies always within the womb of the present.

A Religion of Veracity and Spiritual Inwardness

By Alexander C. Purdy

This address was given on Sunday afternoon. The author is Hosmer Professor of New Testament, in Hartford Theological Seminary.

"THE Quaker religion," wrote William James, "is something which it is impossible to overpraise. In a day of shams, it was a religion of veracity rooted in spiritual inwardness and a return to something more like the original gospel truth than men had ever known in England." William James was describing another generation than ours; we have, accordingly, no occasion for undue pride. His characterization of Quakerism is rather a stimulus to ask whether the Quaker religion today merits such praise.

The *Oxford Dictionary* defines veracity as the quality or character in persons of speaking or stating the truth. But veracity in religion is more than that. Coleridge writes that "veracity is not mere accuracy; to convey truth, not merely to say it, is the point of duty in dispute." The camera reproduces with mechanical accuracy the physical features of a face but an inaccurate portrait often conveys truth better, the truth about the person represented. Correspondence between the inner life and its expression in word and deed has been a central concern in the Society of Friends. Truthfulness, in this sense, is an index of veracity in religion.

Veracity in religion, however, is not just a matter of telling the truth; it is a matter of having the truth to tell. When men witness by their deeds, by their suffering, and even by their death, to their convictions they tend to win the respect of their fellows. They are to that extent men of veracity. Willingness, even eagerness, to die for a cause is not the final proof of the truth of that cause. It proves rather the capacity for transcending immediate and sensual goods for goods held to be dearer than life itself.

Early Friends used the word Truth very freely. It has almost dropped out of our vocabulary in these days of the reign of relativism. But Truth was not for the early Friends a final intellectual formulation of dogma. They used the word with a sense of awe and wonder. They witnessed to Truth, they served the Truth, they honored the Truth, they sought to quiet the tumult of the mind that they might center down into Truth. By Truth they meant a divine invasion, a breaking in of the Eternal, an immediate confrontation and communion with God. They understood what Paul meant when he wrote: "That I may lay hold on that for which also I was laid hold on by Christ Jesus." Their testimonies to social justice, to peace and freedom were not paragraphs in a creed but the impact of Truth on their lives and their relationships.

From Western Yearly Meeting (They want to meet more often). First Row: Glenn Reece, Russell Rees, Dean Gregory, Herschel Peery, Hershel Hill. Second Row: Mary Louise Lindley, Mary Hiatt, Belva Newsom, Mary C. Lindley, Edna Carson, June Coffin, B. F. Andrews. Third Row: Stacy Wesner, Allen Reynolds, Howard Johnson, Homer Coppock, Glen Rinard, Sumner Mills.

Unless and until we recover a conviction that it is Truth with which we have to do, Truth with a capital T, we shall not merit for Quakerism, the phrase, "A religion of veracity." This does not mean intolerance, bigotry, or dogmatism. Men honor Truth most when they recognize their own imperfect grasp of it and when they recognize in their fellows a deep hunger for Truth expressing itself in ways that may seem to be mistaken.

Is Quakerism today a religion of veracity in this broader sense? Have we a message of Truth to give to the world, a message that corresponds with Reality? All our plans and programs, techniques and commissions, pronouncements and good works, depend upon an answer to this question.

William James wrote that Quakerism was "a religion of veracity rooted in spiritual inwardness." We have maintained that the clue to reality is in the inner life of man; that it is within that the Light of Christ shines; that it is to the inner ear that the voice of God speaks; and that it is there that seed of God is to be found.

Does the fish soar to find the ocean,
The eagle plunge to find the air
That we ask of the stars in motion
If they have rumor of Thee there?
Not where the wheeling systems darken,
And our benumbed conceiving soars,
The drift of pinions, would we harken
Beats at our own clay-shuttered doors.

Jesus of Nazareth in his words, his deeds, his death and his resurrection lived out before our eyes and in terms of our life, the eternal Truth about the heart of the universe. God's revelation of Himself to men became luminous and ethically real in Jesus. But the record of that life is only a bit of inherited propriety unless it is inwardly apprehended, unless we die with him to sin and are raised with him into newness of life. It is the living Christ, God incarnate, who is our contemporary and unless He is our living Lord, Jesus of Nazareth remains a dead fact stranded on the shores of history or enshrined in stain-glass windows and in stately rites and ceremonies. This is the message of Paul and of the Gospel of John. Friends have turned instinctively to the Gospel of John because of the centrality of the Incarnation in that Gospel. "The Word became flesh and dwelt among us and we beheld his glory, glory as of the only-begotten of the Father, full of grace and truth." "You shall know the truth and the truth shall make you free." The cross is only tragedy and the resurrection only wishful thinking unless the Incarnation is real.

(To be concluded in the following issue in which other addresses will also appear.)

AS A QUAKER SCHOOLMASTER SAW IT

1. The Clerk was superior; not too much talk on his part; the business moved along, but did not seem hurried.

2. The lectures were of a very high order and seemed to me both fundamental and practical. They combined idealism and realism; they showed warmth and spiritual insight as well as intelligence.

3. Unity and not uniformity seemed to be the goal—there was no lack of strong conviction, but the conviction was not vindictive. This conviction expressed confidence, but not dogmatism.

4. The suggestion came from a member of the Philadelphia delegation (of all places), that all Quakers be provided with the same devotional material for family worship, so that each would know that all others were using the same material at the same time.

5. I had heard much about the politics of the Business Committee. I was much pleased to find there a very real concern to consider carefully the desires of all people and to reach a decision which had been unanimous, in so far as the members of the Business Committee were concerned. It was good sport to work with Rufus Jones as chairman of the Committee; he was serious and jovial. He was quick to think of solutions, but just as ready to consider the solutions others offered as to work for his own.

6. Mexico, Cuba, and Jamaica were much in evidence, also two English Friends attended. Their presence and contributions to the Meeting were much appreciated.

7. Everybody talked to everybody else; the social occasions were active and spirited. The Meeting concerned itself with very serious challenges and undertakings, but there was no lack of friendly enthusiasm and fun. A thoughtful Program Committee had planned for music on Sunday evening. This was a welcome and delightful interlude which did not detract, but rather added to the seriousness of the consideration of the business at hand.

8. Happy and effective service in the East Main Street dining room; a striking and pleasant feature of the gathering and, think of it, they were giving all profits to the Five Years Meeting!

9. The information and registration booth was well managed. I heard a wife at the desk ask her husband if they would ever eat at home again. He cheerfully answered, "I don't know." I missed the fellowship of young people—the one disadvantage of growing old. However, I do know that the young people literally and spiritually added vivid color, sparkling life, and genuine concern to the sessions of Five Years Meeting.

10. Errol T. Elliott, secretary and editor of *The American Friend*, was always available, always ready with appropriate information which he gave at the right time, concisely, and without extra words. There must have been a multitude of things which he would like to have said.

11. A restaurant which carried the sign *Neither Liquor Nor Beer Sold Here* was generally patronized by visiting Friends who appreciated the excellent service and friendly visits with the waiters and waitresses. It was indeed a friendly place to eat.

12. The splendid work of the commissions deserves high commendation. Much thought had been given and much work had been done before the sessions of the Five Years Meeting. Again there was no effort on the part of the members of a commission to dominate the group, or press for particular solutions.

13. I expect the Five Years Meeting to live on in the life of the Yearly Meetings and in the individual Meetings as well.

WILLIAM J. REAGAN.

RURAL LIFE CONFERENCE CHANGE OF DATE

The fourth annual rural life conference of the historic peace churches will be held at Wilmington College, Wilmington, Ohio, Nov. 29, 30, Dec. 1. The annual event will bring together about two hundred farm people, students, ministers, teachers, and leaders among the Brethren, Friends, and Mennonites. The program will give consideration to forestry, soil conservation, the rural home, the rural church, and education for rural living. The annual meeting of the Rural Life Association will be held as a part of the conference with reports of activities and election of board members and officers. Strong leaders will be present to share in the program.

Gentleness succeeds better than violence.

From Indiana Yearly Meeting. (They're not so stern when you know them, though Hoosiers know that life is serious business). First Row: Byron Leasor, Marie Cassell, Ancil Ratliff, Murray Kenworthy, Reeves Shinn, Edith Koontz, Chester McKean, Francis Runnion. Second Row: Errol Elliott, Susan Sturdivant, Luther Thornburg, Isaac Harris (our one and only smile), Logan Smith, DeWitt Foster, John Walter, John Compton, George Scherer.

NEWS OF OUR MEETINGS

Richard McFeely, a graduate of Swarthmore College, has entered upon his new position as headmaster of Friends Central School, Overbrook, Pa. He was formerly director of studies at George School. He succeeds the late Barclay L. Jones.

* * * *

The young married people's class of the Friends Sunday School of Lynn, Indiana, raised money for a Hammond electric organ which has been installed. On October 28, the new organ was presented to the Meeting by Mabel Tharp, the teacher of the class, and was accepted in behalf of the Meeting by David Hodgin, chairman of the Board of Trustees. Franklin Chant, the new pastor of the Meeting, conducted the dedicatory service. This was followed by an organ recital of classical and sacred music. Lowell Nicholson, the former pastor, closed the service with prayer. Guests were present from neighboring communities.

* * * *

The series of six classes in Christian Training, conducted by Willard O. and Caroline Trueblood and Claire Weirmuller at East Whittier, California, Friends Meeting, were very helpful and were well attended. Willard Trueblood has been acting as minister during the absence of Harold Walker, who attended Five Years Meeting. Nearly one hundred members gathered for a chicken dinner which was served in honor of the teachers and returning pastors and their traveling companions, Ashton and Marie B. Otis. In a recent evening service, Willard Trueblood spoke on the Parable of the Wise and Foolish Virgins. Young people from the audience modeled the costumes of a Palestinian bride and groom, and a bridal lamp excavated in Palestine was also used. John S. Kimber is the new choir director.

BIRTHS

BERNARD—To Burdette and Edith Kelsey Bernard on October 20, a daughter, Mary Kathrin, at Westtown, Pa.

FOSTER—To Gordon and Kathleen McCullough Foster of Miami Monthly Meeting, Waynesville, Ohio, a daughter, Susan Elizabeth, on November 3.

JONES—To H. Millard and Winifred Jones, on October 23, at Minneapolis, Minnesota, a daughter, Judith Eileen.

STARBUCK — To Franklin and Mary Reynolds Starbuck on October 15, a son, Thomas Reynolds, at Washington, D. C. The parents are members of First Friends Meeting in Whittier, California.

MARRIAGES

FERRIN-MANZ — Aleta Manz, daughter of Mr. and Mrs. George Manz of Marshalltown, Iowa, to Edward J. Ferrin, son of Mr. and Mrs. Bert Ferrin of Marshalltown, Iowa, in the Friends church of Marshalltown, Iowa, on October 7, with Orval H. Cox officiating.

MILLS - WILDMAN—Dorothy Frances Wildman, daughter of Ernest A. and Edith Edwards Wildman, and Eugene Sumner Mills, son of Sumner A. and Lela Weatherly Mills, were united in marriage according to the custom of Friends at the West Richmond Meeting, Richmond, Indiana, on October 22. Committees appointed by West Richmond Monthly Meeting and West Newton Monthly Meeting attended and signed the certificate.

DEATHS

FODREA—Russell Fodrea on October 4, at Farmland, Indiana, at the age of 72 years. He was chairman of the pastoral committee of the Farmland Meeting, and an active member of the Meeting. Services were held on Sunday morning, with Francis Clark Brown in charge. Fred Smith added a few well-chosen words, and Parvin Bond was also present.

RATCLIFF—Ida E. Ratcliff on October 10, in Marshalltown, Iowa. She was born in LeGrand, Iowa, on September 16, 1860. Surviving are a daughter, two sons, and several grandchildren. Services were conducted by her pastor, Orval H. Cox, burial being made in the cemetery at Gilman.

SMILEY—Edward Albert Smiley on October 14, at Portsmouth, Rhode Island, aged ninety years. Until his illness he had been living at Bloomfield, New Jersey. He was the son of Alfred H. Smiley who had served as co-Principal of Friends School, Providence, now Moses Brown School, in 1860-1879. He leaves five daughters, Agnes Speir, Marion Ohlrogge, Margaret Potter, Helen Comstock, and Elizabeth; and two sisters, Susan Underhill of Redlands, California, and Abbie Lathrop of Ellenville, New York. Services were held in the Friends meetinghouse of Poughkeepsie, New York, interment being made in that city.

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GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m. Kenneth Pickering, minister. RI-8405.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA.

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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